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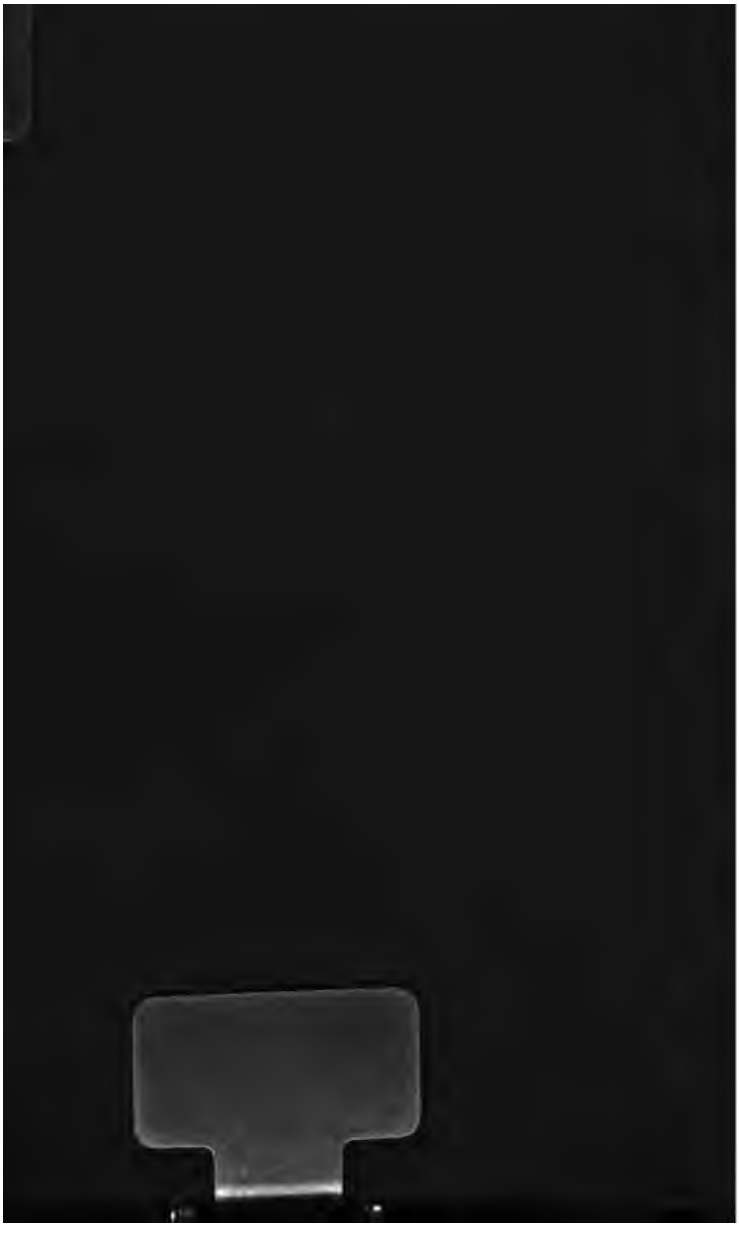

CHURCH STUDENTS' MANUAL

CHURCH

STUDENTS' MANUAL

BY

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PREFACE.

A FEW years ago the author of the following work published a little volume under the title of "Liturgy and Church History," for the benefit of pupil teachers and students in Normal Schools. It passed through two editions, and found its way into other classes of schools for whom it was not originally designed. Instead of publishing a *third* edition, the writer has adopted the suggestion of friends engaged in schools of a higher grade, and given to the work a less controversial and argumentative character. With this view he has suppressed the chapters, which were headed "*The Rule of Faith;*" and "*the History of the Early Church during the first five centuries,*' while he has re-written and greatly expanded

those which treated of the *English Liturgy, the History of the Early Church during the Apostolic days, and that of the British and English Church.*

In its present shape, he hopes that the work is adapted to the wants of our various educational establishments. To some it will be useful as a reading book; while to divinity tutors in Proprietary and Normal Institutions it will serve the purpose of full notes, to be expanded before more advanced pupils by the lecturer. The subjects selected will have their chief interest in Church of England schools; but it is hoped that they have been so treated as not to be distasteful to all students whose minds are open to inquiry. The wider theological ground has been taken up upon which alone the various sections of the English Church may take their stand. The Sacramental system is not unduly exalted; neither are the Sacraments reduced to mere witnesses. They are witnesses so far as they bear testimony to the loving call of our Divine Master, and to the power within the reach of all thus to make, by grace, that calling and election sure. If called to be "saints" on God's part, we are required to be

"faithful" on our own, and so rise up to that grand ideal of the Church's perfection elaborated in the epistle to the Ephesians, which is addressed "to the *saints* and to the *faithful* in Christ Jesus." (Eph. i. 1.)

THE

CHURCH STUDENTS' MANUAL.

THE object of this work is to exhibit to the young student the Apostolic character of the Church established in our land. This will be shewn in future chapters, by the examination of its history, and by the comparison of the *modern* doctrines of Romanism—the offspring of a later and darker age—with its own characteristics of primitive Christianity. The present investigation will serve a double purpose; it will indirectly confirm the primitive character of our Church, and deepen our attachment to its communion, as we behold not only the hallowed antiquity, but the Scriptural orthodoxy, beauty, simplicity and comprehensiveness, of our BOOK OF COMMON PRAYER. The subject is also deeply important upon personal grounds, and this for two reasons: First, because we are prone to repeat, without attaching living meaning to, those sounds, to which we have been habituated from infancy; Secondly,

because, unless we are impressed with the truth that, both in its *composition* and even the *order* of its prayers, our Liturgy is framed in accommodation to our conscious wants and desires, we shall fail of its intentions, as being the channel of our communion with Him who has graciously called Himself "the Father of our Spirits." The subject will be the most fully treated by being examined separately under these divisions—(1.) The *Reasonableness* of a Liturgical service; (2.) The History of our own Service-book; and (3.) Its Beauty and Excellence.

I.—THE REASONABLENESS OF A LITURGICAL SERVICE may be (1.) shewn by an appeal to *Divine authority.*

If there were anything in the spirit of Christianity opposed to what some men would term the bondage of a preconceived form of prayer, there would surely be something in the New Testament to condemn it. If there were anything contrary to the will of God in a *form* of prayer, surely it would not have been the customary mode of devotion in the Synagogue or Temple Service. We may argue of a Liturgy, as we would of the Baptism of Infants. If infants were received by the initiatory rite of circumcision into the Jewish Church, we conclude, from the silence of the New Testament on the subject, that the promise of Baptism, the analogous but still *more gracious* rite of Christianity is to us and to *our children.* So, if a Liturgy was in actual use amongst the Israelites, and we have no intimation of any change authorized by our Lord and

His Apostles, we are sure that a Liturgy is not only not contrary to the mind of Christ, but accords with it more exactly than *public* extempore petitions. But more than this, we find the Disciples, who, being Jews, were habituated to a form of prayer, expressly request one of their Master's own composition, and assuredly this would have been the occasion He would have used for sanctioning a change, if change He had ever contemplated. On the contrary, He furnishes them with what may be considered, indeed, a model or summary of prayer; but still, by giving them a form, He gave a Divine sanction to every other form. And if *precept* were not enough, He enforced by His *practice*, by His constant attendance at the Synagogues and at the services of the Temple, the principle that it was right for His Disciples, and is consequently for His Church now, to approach the Deity in matured and preconceived forms.

(2.) The *reasonableness* may be further gathered from the use of Liturgies among the most ancient churches. In the fourth century, writers allude to them in such a way as shews that they were regarded as no novelties, but of Apostolic origin. One Liturgy,*

* The word Liturgy is derived from two Greek words, *leitos*, public, and *ergon*, a work or office. There were four great Liturgies prevailing in the ancient churches,—(1.) *The Great Oriental Liturgy*, used in the churches between the Euphrates and Hellespont. (2.) *The Alexandrian*, used in Egypt, Abyssinia, and parts to the west of the Mediterranean. (3.) *The Roman*, used in Italy, Sicily, and Africa. (4.) *The Gallican*, used in Gaul, Spain, and probably Britain.

extensively adopted, was designated the *Liturgy of St. James*, and though there is every reason for discrediting such tradition, it was unquestionably of very early origin. Another particular regarding these ancient Liturgies, illustrative of their antiquity, is this, that while they differed from one another in some less important features, they nevertheless were *substantially* the same. However apart from each other the churches might be, in eastern or western Christendom, there was a main congruity, and upon this congruity may be fairly built an argument of some common origin, and, if a common origin, one closely associated with Apostolic times.

(3.) The *reasonableness* of a Liturgy will further appear from the injury to which a congregation are exposed who are always dependent upon the *competency* or *fluctuating mood* of the minister. Such mood or competency will vary according to his devotional frame, and, it may be, physical condition, while a people's wants are always the same. In private, domestic or social prayer, the advantage of a liberty to specify *particular* wants may counterbalance the possible disadvantage of incompetency on the part of him who offers it up; but since our wants, as a congregation, are common, it is more fit that we should "with one accord make our common supplications" in language composed by men of piety, connected by its usage with earliest ages, and endeared by the thought that other Christians, not only scattered over the world, but in all preceding times, breathed out their aspirations in

the self-same words. Now words are more than words; they are living things, and are more or less capable of exciting or conveying thought and emotion. If such words then can be deliberately arranged so as to compose a form of prayer capable of giving just expression to the varied emotions of sorrow, joy, or desire, how much more adapted must that form be to the case of a mixed congregation, than the momentary effusions of a feeble man, whose *individual* frame of feeling may but touch the string of a single class of the people.

(4.) And the arguments for establishing the reasonableness of a Liturgy are by no means exhausted. The advocate of a liturgical system might contrast, very favourably for his own, that of others who are too often constituted critics and judges of their minister, instead of deeply-abased worshippers, the children of a fallen race in the presence of a holy God. It would be better to experience all the disadvantages attributed to a form of prayer, than to sit as judges of our ministers in the hypocrisy of devotion. Similarly, it would be easy to shew how much less detracting to the mind, and, therefore, how much more favourable to devotion, is a fixed and uniform Liturgy, than is a system which leaves the worshipper doubting, and wondering what next topic of supplication will follow. But, above all, it would be easy to support the *reasonableness* of a sound Liturgy, by viewing it in the light of an unalterable standard of doctrine, and exponent of Scripture. Sunday after Sunday, at least in our own Church, the mind of every worshipper is brought into close contact

with the truths of the Bible, so wrought out in prayer, as to be capable of peculiarly affecting the heart. The pastor may be unenlightened, or even infected with private heresy, but there the Prayer-book is, an unchangeable reprover of his error. Its reproofs, by being indirect, are the more telling; its witness, by being devoid of the marks of controversy, is the more convincing. Age after age, in cathedral, town, and village, the Book of Common Prayer re-echoes the truths of revelation, and to this faithful echo we may owe it, that England's Church has kept her candle brightly burning, when those of other reformed Churches have been dim. The *Socinianizing* teacher is contradicted by those addresses to the Trinity with which the Litany commences, and by the confession of our corruption, hereditary and personal; while the *Romanizing* preacher is rebuked by the simple repose upon the undivided mediation of the Lord Jesus Christ, and the absence of all allusion to priestly intercession.

(5.) It has been objected against all Liturgies that they are a remnant of Popish tyranny over the conscience, and are the means of "*stinting the Spirit.*" To this twofold objection it may be answered—(1.) That since the age of miraculous gifts, "the assistance of the Holy Spirit to the prayers of the faithful is such only as agrees equally with prescribed forms of devotion as with unpremeditated addresses to heaven, inspiring indeed faith, hope, love, contrition, and devout affections, but not suggesting either the matter or the words of our devotions;" and (2.) The latter are in

reality far more calculated "to invest every minister with so absolute an authority over the consciences of his flock as to make them depend on his arbitrary fancy for the whole matter of their public devotion."*

II. THE HISTORY OF OUR SERVICE-BOOK.—It will be shewn that our own Church in its constitution† is not three centuries but seventeen or eighteen old, and we may almost extend the remark to her Liturgy. If any think it important to trace by unbroken line the succession of her bishops, England's Church may do this; if any think it necessary to shew that her Church polity and her ecclesiastical usages are as ancient as the earliest records witness of primitive Christianity, England's Church may do this; and so also, if it be thought expedient to be linked to primitive times by a similarity of liturgical services, England's Church may well challenge the extemporaneous customs of dissent, and the saint-worship of the Roman missal and breviary. We owe a debt of inexpressible gratitude to those eminent men, the English Reformers, to whom the royal commission, and, it may be said, the Divine commission, fell three centuries ago, of preparing a form of prayer for the reformed Church of this land. The spirit of a very sound mind was theirs: a judgment and a toleration better than human was vouchsafed to them. Contending against the spirit of indiscriminating hatred towards everything, simply because a darker age

* Preface to the Liturgy.

† See Chapter on the Antiquity of the British Church.

had used it, they set about the task of separating whatever was false from whatever was true; they did not, in the extravagance of party zeal, condemn everything which an apostate church had used; they did not level the axe of destruction against the carved work of the sanctuary, because that sanctuary had been profaned; but they sought and found grace to employ their wisdom and learning in rescuing whatever was sound in doctrine, and whatever was useful for pure devotion, from the inventions of men. And considering the mass of superstition (and the real meaning of *superstition* is the adding of what is of man's religion *over and above* what is of God's) with which the service-books were encumbered, this was no light undertaking. The course, however, which they adopted was a simple and straightforward one; they did not reject whatever was in use, but they examined how far it bore the impress of original Christianity. They compared the existing services with the earliest liturgies and the Bible, retaining what was consistent with their teaching, and rejecting what was not. Their object was to be linked to ancient times as far as ancient times were linked to the Bible. They held it important not to seem schismatical, but more important still to be scriptural. As with the *constitution* of the Church, and as with the mode of its administration, so with its Liturgy; they were resolved to retain all that was time-honoured and was not time-degenerated. And we reap the fruits of their consistency, their piety, and their moderation. In that Liturgy we are, in a great mea-

sure, united to the Church of every age, up to the apostolic worshippers and their first converts. We offer up our prayers in much the same form and language as that which, at however distant a period, the followers of the same Lord found to be the most significant utterance of their wants. The reformers would have found it a far easier task for their ability, and one far more congenial with human pride, to have laid aside the Romish liturgies, and introduced others of their own invention. They, however, properly reasoned, that as they had the same pardon to seek, the same mercies to be thankful for, the same dangers and temptations to avoid, as those who long ago had fought the same Christian warfare; so, their feelings should be symbolised by the same language, and the throne of grace assailed by the same weapons. It is true they did not bring their work to perfection all at once. In the first prayer-book which they produced, called the first of King Edward, there were evidences of extreme caution, and it may be, of imperfect spiritual vision. Men do not, when they come forth from the dark, see all at once. It is likely, however, that certain expressions which savour of Romish error, found in the first reformed prayer-book, were retained as being capable of a Protestant construction, and as being calculated less to offend the remaining prejudices of the half-converted. Such expressions are "altar," which was upon the first revisal exchanged for "table," and the form of consecration at the Communion Service, "bless and sanctify these thy creatures of bread and

wine, *that they may be unto us* the body and blood of thy most dearly beloved Son.*" These expressions, being Bible expressions, are only so far reprehensible, as they are used to sanction, not the metaphorical sense in which the Bible uses them, but the gross and physical transubstantiation of Romanism. The frequent use of the expression "sacrifices," in our Communion Service, always in a figurative meaning, as *sacrifices of praise*, shews the sense in which its composers adopted this kind of language. The Bible teaches of but one altar, one sacrifice, and one mediating priest; that altar was *Calvary*, that sacrifice was the *Redeemer*, that priest is HE.

When Augustine the monk came from Rome, A. D. 596, to subject the British and Gallican churches to the Roman Bishop, he found a ritual discrepancy between the Roman service and those of the former. The circumstance affords a strong presumptive evidence that either Britain owed her Christianity to Gaul, which derived hers from Asia, or from a common origin *independently of Rome.* There is every reason to infer that the British Church derived her Liturgy from Gaul. The British, like the Gallican, held the opposite opinion against the Roman in the great controversy between the Eastern and Western Churches, about the proper time of keeping Easter. Now Irenæus, Bishop of Lyons, was a disciple of Polycarp of Smyrna in Asia Minor, and it is clear that this Church, the first planted

* The expression cannot imply *absolute* transubstantiation, for it says, "may be made *unto us*."

in Gaul, was of Eastern origin. On this and other accounts, there is reason to conclude that the British Church and the British Liturgy were derived immediately from Asia, or through Gaul. From the period of Augustine's arrival until A. D. 1000, there was nothing more than a general uniformity of ritual, after which a liturgical service was collected from those in use by the Bishop of Salisbury. This form became very generally adopted, especially in the South of England, under the title of the *Sarum Book of Service.* There were other Services in use, such as that of York in the North, of Bangor in North Wales, and of Hereford in South Wales. Before this time each Bishop had the power of modifying his Liturgy, and such Liturgies, so modified, were known under the title of "custom," or "use." York and Sarum (Salisbury), Bangor, Lincoln, and Hereford, had their separate "uses," or "customs." Osmund, Bishop of Salisbury, made a successful effort to make the different services more uniform. The most learned of the clergy were called together, and a book was drawn up for regulating the ecclesiastical offices. The substance of this book was introduced into the "Sarum use," which gradually superseded every other to the time of the Reformation, under the title of the *Sarum Book of Service.*

The King's Primer.—The first service-book that the Reformation produced was published by Henry VIII. in 1545. It was limited to the Lord's Prayer, the Creed, the Ten Commandments, Venite, Te Deum, with certain hymns and collects. These were all written in

English. Primers were known as early as 1400, and were small manuals of private devotion, originally containing the Litany, Lord's Prayer, Ten Commandments, and Ave Maria.

First Prayer Book of King Edward.—It was A.D. 1548, when Edward VI. issued the royal commission to Cranmer and twelve others for the preparation of a reformed Book of Prayer. This service commenced with the Lord's Prayer, and concluded with the Collect for Grace. The evening service commenced in the same manner, and ended with "the prayer against all perils and darkness." This service contained expressions that savoured of Romanism, such as those already quoted, and others conveying prayers for the dead. The book appeared in 1549, supported by an Act of Uniformity. In this book, the common service began with a psalm, and the commandments were not read, and only the first clauses of the words were used in delivering the elements. In the burial service, prayers were offered for the dead.

The Commission obtained their materials, except in the occasional services, from the old service-book, from which they cast out whatever was not found in earlier periods. Thus, while the Lord's Prayer began, as in the Romish service, the morning and evening prayer, the Ave Maria was omitted, as no practice of praying to the Virgin was sanctioned before the end of the fifth century. The same corruptions were purged from the Litany, where, after the invocation of the Holy Trinity, there followed supplications to the Virgin and indi-

vidual Saints. Where we have now the second and third collect, the Breviary contained many collects in succession, in which the intercession of the Virgin and Martyrs, Confessors and Virgins was supplicated. Another important change consisted in dividing the Psalms for monthly reading instead of into seven great portions, and also in the substitution of the Apostles' Creed for the Creed of St. Athanasius, except on Christmas Day, the Epiphany, Easter, Ascension Day, Whit-Sunday, and Trinity Sunday. Most of the Collects are very old, twenty-four only being new, and twelve of these are for Saint days, to supplant the Romish ones, which, by invoking their intercession, were unwarranted by scripture.

For the occasional Services, especially the Baptismal, the Liturgy of Cologne was much consulted, which had been prepared by Melancthon and Bucer, upon the model of the older Liturgy of Nuremburg, A. D. 1533, in which the Baptismal Office was founded upon the earlier one of Luther, A. D. 1527. The Office for the Eucharist discarded the use of the unleavened wafer, which was of the shape of a Roman coin, stamped with the crucifix. It was forbidden to lift up the sacramental elements for adoration. The use of incense and all the crossings except two, afterwards discontinued, was abandoned. In Baptism, Trine immersion, exorcism of the evil One, and the use of the Chrysom, or anointed linen, were still retained. Other customs also, seeming to have at least antiquity to recommend them, are found in the first Prayer-book, such as the offering

up of this Chrysom by the women at churching, and unction, if desired, at the visitation of the sick. These and such like blemishes shew at least how faithfully the first Commissioners, who sat at Windsor in May 1548, executed their two-fold mission.—1. "Not to alter anything for the sake of novelty." 2. "To consider the two Sacraments as founded by Christ upon existing Jewish models."

Second Book of Edward.—Two years later, a revision by a Commission took place, and changes were adopted both in regard to customs and the form of prayers. This took place A.D. 1551. The two German reformers, Martyr and Bucer, were included in this commission. All that precedes the Lord's Prayer was now added, viz., the Scripture Sentences, Exhortation, Confession, Absolution. On the same principle, the Communion Service was introduced by reading the ten commandments as an expression of humiliation. The occasional prayers for fair weather, and similar ones, were also added. The Litany was also enjoined to be used on Sunday as well as on Wednesdays and Fridays, and the hundredth, the ninety-eighth, and sixty-seventh Psalms (and Creed of St. Athanasius on certain Saint days), were introduced. An old eastern custom of mixing water with wine was discontinued, marking the desire of the Reformers to reject what was not sanctioned by Holy Scripture, while their departure from Romish error was made more distinct by the adoption of the expression, "make your humble confession to Almighty God," instead of the command "to confess to God and

his holy Church," which the former Prayer-book contained. In the Communion Service the word "mass" was rejected, and the bread was now enjoined in the rubric to be delivered into the *hand*, and not, as heretofore, into the mouth of the communicant. The rubric was also added at the end, explaining kneeling to be not an act of adoration. In Baptism were omitted Trine immersion, exorcism, unction, and the Chrism. There were many other alterations and transpositions. The petition for the departed Saints was omitted in the "Prayer for the whole state of Christ's Church," and the words "militant here on earth" were added. In delivering the elements, the second clauses of the sentences now in use were substituted for the first. The book of 1549 allowed the presence of Christ in the Eucharist. In this of 1551 his *bodily* presence is denied.

The Second Revision.—After the death of Mary, and the restoration of Protestantism, one of the first questions which beset Elizabeth was, whether the reformed Church should adopt the first or second book of Edward. This naturally arose from the arrest which the Reformation received in the reign of Mary. The result, however, of the discussion was not only the adoption, but revision of the *Second Book of King Edward.* The Proper Lessons for Sundays, and the Services for Holy Days, as well as the prayer for the Queen and for the Clergy, were now added. A change also in the form of administering the elements is worthy of being observed. In the first book of Edward, the

words were, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." In the second book of Edward these words were substituted, "Take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving." These two forms were now united, the former to denote the *real*, and the latter the *spiritual* presence at this sacrament. This revision, in the reign of Elizabeth, took place A.D. 1559. Parliament accepted the revised book, and repealed the Act forbidding its use.

During the reign of Elizabeth, the Puritan party made several attempts to effect alterations in our public services. Failing in this effort, they at length set up a Genevan form of their own, which, however, gradually adapted itself to the authorized Prayer-book, by restoring what was at first omitted, until, at the commencement of James's reign, one was hardly distinguishable from the other. The particular objections which the Puritans felt to the Prayer-book were directed to the terms *Priest* and *Absolution*, the private celebration of either Sacrament, Confirmation, the use of the cross in Baptism, and of the ring in marriage, and to the use of the *cap and surplice.*

Hampton Court Conference, A.D. 1604.—Upon the accession of James, the Puritan party, expecting much from a monarch educated in the midst of Presbyterianism, made great exertions to effect a revolutionary change in the Book of Common Prayer. With this object they presented their famous Millenary petition.

The Puritans, however, in demanding too much, lost everything. Their principal grounds of objection, which were discussed at this conference, were the interrogations of infants in baptism—the length of the service—bowing to the name of Jesus—the reading of the Apocryphal books, besides those enumerated in the last paragraph. A.D. 1604, the same year in which "the Canons" were collected by Bishop Bancroft, the Hampton Court Conference was held in compliance with the king's commission. The alterations consisted in qualifying the *absolute* necessity of baptism held by Rome, by the expression "*generally* necessary," contained in the latter division of the Catechism upon the doctrine of the Sacraments, which was now for the first time appended. The additions consisted of the prayer for the Royal Family, and several of the special Thanksgivings inserted after the Litany. The rubric, before private baptism (in compliance with the wish of the Puritans) was so remodelled as to remove all apparent permission to women or laymen to baptize. We owe also our translation of the Bible to this conference. The Prayer-book thus altered was used till 1645, when it was abolished by the Parliament, and the Directory was substituted.

Savoy Conference, A.D. 1661.—The Puritans, who had obtained the suppression of the Prayer-book during the Commonwealth, opposed the general wish for its restoration, by demanding from Charles II. its partial, if not entire, abolition. The reply of Charles was sufficiently reproving, "while he gave them liberty he did

not mean to surrender his own." How little the Presbyterian portion of the Commission benefited by the reproof is shewn in the fact that the question at issue came to this, whether they should revise and hand down a Service-book, honoured and enriched by earliest antiquity, or adopt a new one drawn up by an eminent and undoubtedly excellent nonconformist, Richard Baxter. This conference sat at the Savoy, in the Strand, for four months, without effecting anything. Upon this, the King transferred the work of revisal to the Convocation, the two Houses of which unanimously adopted some important additions. The prayer for "the Parliament," and for "all sorts and conditions of men," as well as "the general Thanksgiving," were introduced into the morning service; and the evening service, which, like the morning service of the first of King Edward, began with the Lord's Prayer, was enlarged by the sentences, exhortation, confession, and absolution. It is also important to record that the service for adult baptism was now added, for the sake of the natives in our plantations, and those whose baptism in infancy had been neglected. The important Declaration at the Conclusion of the Communion Service, erased in the reign of Elizabeth, in which the Church of England widens the line of her separation from the heresies of Rome, by her earnest protest against the monstrous doctrine of Transubstantiation was once more inserted. The rubric was added about placing the bread and wine. The last clause to the prayer of the Church Militant, and the whole Com-

munion Service were revised. · The fourth question in baptism, "wilt thou keep God's holy will," etc., with its answer, were added, as well as the clause in one of the collects, "sanctify this water to the mystical washing away of sin." The service for the use of those at sea was likewise now compiled. This was the last revision, and was supported by an Act of Uniformity.

III.—THE BEAUTY AND EXCELLENCE OF THE BOOK OF COMMON PRAYER.—Before enforcing this division of the subject, it will be not out of place to point out the excellence of its title. Probably the description is strictly applicable to that portion of the Prayer-book which is used by the congregation on the ordinary occasions of worship, in contradistinction to the sacraments and occasional services. There are, however, other important truths contained in this title. Ours is a Book of COMMON Prayer because it is (1) suited to all classes, ranks, and peculiarities of mind; (2) it is such as is suited to *all* those who, in baptism, have made a profession of Christ, and are under a vow of obligation to his service; (3) it is the *common* property, privilege, and heirloom of all those who can, in the spirit of adoption, address God as "Almighty and most merciful Father" (mark the beautiful union of *omnipotence* and *mercy*); (4) it has a catholicity opposed to the exclusiveness of Romanism; (5) it unites by common words, not only all worshippers who use it of the present day, but of the past and future, "with all that in every place call on the name of our Lord Jesus Christ, both

theirs and ours."—(1 Cor. i. 2); and (6), above all, it delivers us from that pride or selfishness which is apt to make us forget that we are members of one great family. This Common Prayer the minister is directed by the rubric to "read with a *loud voice*," and this in opposition to the spirit of Romanism, which makes the priest a Mediator, instead of the leader and conductor of the people's prayer.

The Morning Prayer may be divided into three parts: (1) The *Introduction* to the end of the Lord's Prayer. (2) The reading of the extracts from the Scriptures, including the Psalms and Lessons to the end of the Apostles' Creed. (3) The Collects and Prayers to the conclusion.

The first reformed Prayer-book of King Edward began with the Lord's Prayer, but experience soon discovered that, without preparatory schooling, the commencement with petitions so solemn was too abrupt. In every future revisal the service opened with the Scripture sentences. And the suitableness of such a commencement is most clear. In order to arouse the mind to a consciousness of so solemn an act, the minister is directed to select one or more of these sentences, which his own knowledge of his people's circumstances enables him to consider suited to their wants. With one or other of these introductory sentences, the *self-righteous* are exhorted to *confess;* the *penitent* and *diffident* are *encouraged;* the *spiritual mourner* is *strengthened;* the *negligent* are *warned;* and the *formalist* is *cautioned.*

The Exhortation and Confession.—After this, the worshippers are exhorted upon the authority of Scripture, in "sundry places," to disemburden the conscience by confession, and so approach the throne of the heavenly grace. These sundry places may be discovered in such passages as Prov. xxviii. 13; Isaiah lv. 2; 1 John i. 8, 9; John xv. 22. We find in the exhortation that our Church considers public worship to be divided into four parts. We meet (1) to "give thanks;" (2) "to set forth His most worthy praise;" (3) "to hear His most holy word;" (4) "to ask those things which are requisite and necessary, as well for the body as the soul." Some have objected to the juxta-position of many of the words having the same meaning, such as "sins and wickedness," "dissemble and cloke," "assemble and meet together," etc. It will be observed, however, that they are to a large extent Saxon and Latin equivalents; and, while on the one hand they explained each other in an age of comparative ignorance, they serve to intensify the meaning. Many of the words regarded as similar, will often be found to vary in meaning the more that they are examined. Observe the distinction between "humble," as conveying a more *immediate*, and "lowly," a more *abiding* sense of unworthiness under the recollection of sin; "penitent" follows in reference to deep and childlike sorrow for sin against "an Heavenly Father;" and "obedient" implies the further *will* to amend. "Accompany," not with *voice*, but *in spirit* to the throne. "Pure," not absolutely of sin, but of

guile and deceit (compare James iv. 8 with Psalm xxiv. 3, 6, to which St. James was probably alluding).

General Confession.

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous and sober life, To the glory of thy holy Name. Amen.

The rubric directs that the Confession should be said *after* the minister. This provision was especially necessary at the Reformation, when the people were unable to read. The Lord's Prayer is to be repeated *with* the minister. The Confession is called *general*, because it is a Confession of general and not particular sins, and so applicable to public rather than to individual use. It is stated with great doctrinal accuracy and Scriptural fulness, and may be separated into five parts :—

I. The *address*, reminding us of—

(1.) The supreme power,
(2.) The boundless mercy, and
(3.) The loving Fatherhood of God.

II. The terms of Confession, which comprise four parts.

(1.) General sins.—"We have erred," &c.

(2.) Sins of omission.—"We have left undone," &c.

(3.) Sins of commission.—"And we have done," &c.

(4.) Absence of all righteousness in ourselves.—"And there is no health," &c.

III. Petitions which are threefold.

(1.) To be pardoned.—"But thou, O Lord," &c.

(2.) To be spared.—"Spare thou them," &c.

(3.) To be restored.—"Restore thou them," &c.

IV. The plea of the Divine promise.

V. Prayer for future amendment,—towards God, towards our neighbours, towards ourselves (*godly, righteous, sober*), adopting St. Paul's similar divisions, but in an inverted order, for St. Paul was not addressing God, as we are, when (Titus ii. 12) he said, "living righteously, godly, and soberly."

It is to be observed that this prayer does not end with the usual intercession, "through Jesus Christ," but this is implied in the words "for his sake." "To the glory of Thy Holy name" must not be regarded as a doxology, but must be connected with "live," as Christ said, "herein is my Father glorified." The word Amen, when printed in Roman characters, as

here, is to be repeated by the minister as well as people.

How beautiful is this confession if rightly understood. The child and the old man, the rich and poor, strong and sickly, may each unburden their conscience, as they remember their peculiar temptations to which they have yielded, whether *untruthfulness*, *fretfulness*, *luxury*, *envy*, *vice*, or *impatience*. "Very calm, these words; very plain, and straightforward, and full of hope." Observe that by health is meant *spiritual soundness*. Compare such expressions "the *healthful* spirit of Thy grace;" "Thy saving *health*." Observe also the climax in the three succeeding petitions in Div. III., beginning with *have mercy*, *spare*, *restore*; that is, *judge* our faults pitifully, *remit* the punishment they deserve; *bring back* the "lost sheep" to the fold. Promises declared *in* Christ Jesus, not *by* as a herald, but *in* as an evidence and earnest.

Absolution.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

The absolution is to be pronounced by the priest alone. This is the first time the word priest occurs; in the preceding rubrics the *minister* is spoken of. *Priest* is a contraction of *Presbyter*. The Christian priesthood has no pretension to a mediatorial character. Not even had the Jewish priesthood, if we except the High Priest, who was emphatically and exclusively the type of the one Mediator between man and God, the Lord Jesus Christ. The doctrine of mediation in the Christian priesthood is a grand error in the Romish system. Neither can the Christian priesthood offer for sin,—all sin offerings have been for ever abolished with the Levitical priesthood. Thank-offerings there still are (Heb. v. 1; Philip. iv. 18; 1 Cor. x. 18), and in this respect the Jewish priesthood was a type of the Christian, that they may be said to present the thank-offerings of the people. As watchmen, as teachers, or as shepherds of the people, they answer as type and antitype. The Christian priesthood may bless, and may expect blessing in their ministrations, but they have no badge of a mediating priesthood who can offer for sins.

A right view of absolution will follow a right view of the character of the priesthood. The forms of absolution in the English Church which is declarative, and where, it is to be observed, there is no direct address to God, but to the people throughout, is founded upon such passages as Matt. xvi. 9, xvii. 18; John xx. 23. In such passages our Lord never intended to teach that pardon and grace were to depend

upon Church discipline, but that the awards of Church discipline had his sanction, and, *rightly exercised*, would be the echo or counterpart of his own administration in Heaven. An example of such discipline, and of the loosing and binding referred to by our Lord, are recorded in 1 Cor. v. 4, 5; and 2 Cor. ii. 10, where the practice of the Apostle points to the significant fact that even Apostolic excommunication was not administered except in concert with the people. It may help to throw light upon the subject of absolution that a Church, through its minister, has power only to remit sins against *itself*, as the individual is bound to forgive his brother his trespass against *himself*. The absolution of sins, considered as against God, can only amount to *an authoritative declaration*. This, indeed, is all that is claimed in the service for the sick, for the language there used distinctly ascribes forgiveness to our Lord Jesus Christ, and *after* such authoritative declaration the minister joins with the sick man in the prayer for pardon.

The Absolution takes three divisions :—

I. The opening, consisting of—

(1.) The ground of God's absolution, "Almighty God . . . . . live."

(2.) Office and credentials of the priest to declare it, "and hath given . . . . sins."

(3.) Assurance of receiving it to the penitent, "he pardoneth . . . . . gospel."

II. Exhortation to prayer for that state of heart which will secure our pardon.

III. The blessings in answer to such prayer, upon

(1.) "Those things which we do at this present time;" *i. e.*, our present act of worship;
(2.) Our future life; and in our
(3.) "Eternal joy."

We learn a beautiful lesson from the entire language of the Absolution. It teaches us that God, whom our sins have injured, is the "father of our Lord Jesus Christ;" that He will have us all to live; that He has for this end commanded His ministers to declare our absolution; that He gives the *desire* and the *power* to obtain our pardon; and, more than all, He makes us "pure and holy"—pure negatively, and holy absolutely —"till at last we come to His eternal joy." How different is the Christian ideal of God from that of the heathen and the ignorant.

The Lord's Prayer.—In the Romish church the Lord's prayer was repeated privately by the priest before the commencement of public worship. In the first prayer-book of Edward VI., it was ordered to be read aloud, but nothing was said of the people joining. In the second book, and in 1661, the people were ordered to join in the reading. When the Lord's prayer precedes praise, the doxology is added, but omitted when it precedes prayer. An objection has been made to the frequent repetition of the Lord's Prayer. It is to

be remembered, first, that it only occurs twice in any separate service; and that, secondly, there is a wide difference between what our Lord called *vain repetitions* and those earnest repetitions which His own example in Gethsemane justified. In 36th Psalm the same response is repeated thirty-six times. To set a value upon the mechanical repetition of a prayer, as is implied in the custom of counting the repetitions by means of beads, is to fall under our Lord's rebuke of "vain repetitions."

Second Division of Morning Prayer.—After the Lord's Prayer follow large portions of Scripture. First come the versicles, then the 25th Psalm, then the daily Psalms, and lastly, the lessons which are selected, one from the Old Testament, the other from the New.

The versicles and responses are taken from the oldest services, and are mentioned as early as the sixth century. They introduce the praise element in our public worship. Praise formed a considerable portion of the service in the Old Dispensation, and we, to whom the Father has revealed himself in a closer relationship, should rejoice that the Church of England has enabled us to offer the acceptable sacrifice of praise. Penitential though the key-note of her services all are, her voice is emphatically the voice of praise. The Canticles, the Psalms, and the oft-repeated doxology, cover a large portion of her congregational worship. The lessons from the Bible are introduced, and interrupted with the notes of joyful praise, and the bursts of

sacred melody. Her children are invited to come to the House of God, as those who "keep holy day." Up to this point, the service has begun with one or two sentences, each containing a promise or a warning, as the minister thinks most needful. Public confession has been made of unworthiness, the pardon of God to the penitent has been authoritatively declared, the beautiful and inspired prayer of the Lord, that embodies every want, has been put up before the Throne of Grace, through which, as dear children, we have poured forth our desires before our Father which is in Heaven, and now our Church teaches us, "as a royal priesthood, a chosen generation," how to shew forth the praises of Him who hath called us "from darkness into His marvellous light."

After the versicles follows *the Venite*, which holds its place in the old services. It is taken from the great Bible translated by Tyndale and Coverdale (A. D. 1535), revised by Rogers, and again by Cranmer (A. D. 1539), and so called the "Bishop's Bible." It was ordered to be placed in all the village churches.

The doxology, which is so often repeated, is a very ancient form of praise. A very general one, before the Arian heresy of the fourth century, took the form—"Glory to the Father by the Son, and through the Holy Ghost." That which was then substituted in rebuke of the Arians, and which is still retained by the Greek Church, is, "Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end." The Western Church has added, to

mark more emphatically its belief in the eternity of the Son, the words, *as it was in the beginning.* The last response—"The Lord's name be praised"—was not added till the revision of 1661.

The Venite.

O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Venite was originally chosen as an invitation to the psalms of the Nocturn, which it preceded, and was

sung with a loud voice to summon the people from the adjacent churchyard. It is a song of praise claiming lordship over earth and sea, the world, and the Church. It admits of the following analysis :—

(1.) An invitation to praise and thanksgiving, and its reasons (verses 1-6).

(2.) An invitation to prayer, and its reason (6, 7).

(3.) A reference to the history of Israel (8-11).

By "Gods," in the third verse, is meant *rulers*. The Venite is not to be read on Easter Day, or the 19th day of the month—"Sheep of His hand" means, fed by His hand, as favoured sheep; "Day of temptation" means, "the time when they tempted God."

The Psalms.—The Psalms form still, as they have done from the earliest period of the Christian Church, and in continuance of the practice of the Jewish Temple service, a prominent part of daily worship. They are so divided as to be read through once a month. The variation found between the prayer-book version and that of the Bible, is owing to the circumstance that the former is taken from Coverdale's older translation of the Bible in 1535, whereas the translation now in use was not made till 1661. On the following six occasions special psalms are appointed to be read—(1.) Christmas; (2.) Ash Wednesday; (3.) Good Friday; (4.) Ascension Day; (5.) Whit-Sunday.

The Calendar.—After the Psalms comes the first lesson. This, as well as the second lesson, is determined by the Calendar. The Calendar, so called from *calends*, a name given by the Romans to the first day

of the month, is a register of the year in months and days, from which the lessons for the daily service are taken. The order of reading the Scripture was fixed in 1547. Before the Reformation, the lessons consisted of short extracts from the Bible, or from the Fathers or Lives of the Saints. In this, as in many respects, the Reformers returned to the primitive practice of reading two entire chapters by course, beginning the calendar year with Genesis and Matthew. Isaiah is reserved for advent, on account of the prophecies of Messiah. The books of Chronicles are omitted, as being substantially identical with the books of Kings. A large part of Leviticus, the book of Solomon, portions of Ezekiel, and the book of Revelation, are also omitted. The following are the omissions :—

(1.) Particular chapters in Exodus and Deuteronomy, applicable only to the Jews.

(2.) A large portion of Leviticus, for the same reason.

(3.) The catalogues of names in book of Numbers.

(4.) From x. to xxiii. of Joshua, containing the geographical distribution.

(5.) Books of Chronicles being substantially identical with Kings.

(6.) The Psalms, being read elsewhere in the service.

(7.) Song of Solomon and most of Ezekiel, as being too figurative.

(8.) The book of Revelation, on account of its mystic character.

The chasm is filled up by portions of the Apocryphal

books, which, in the language of the 6th article, "are read for example of life and instruction of manners." If large portions of Holy Scripture have been omitted, it is because they are less suited to public reading, but may and should, nevertheless, be read in private, as "all scripture is given by inspiration."

The proper lessons—have been selected with great care and judgment. From Advent Sunday to the last Sunday after Epiphany, selections are made from the Prophet Isaiah. In preparation for Lent, and during that season, chapters are selected from Genesis, shewing the degradation to which mankind fell when left to work out its own will. A selection is made from Exodus, such that the suitable chapters, the xii. and xiv. should coincide with Easter Sunday, giving detailed accounts of the Passover. From the Easter division to the Whitsun period, the Pentateuch is similarly so used, that Deuteronomy xvi. should be read on Whitsunday, on which day Isaiah xi. is also read. After Trinity Sunday, the lessons are in turn selected—(*a*) from history, covering Joshua, Judges, Samuel, and Kings; (*b*) from prophecy (three greater and three lesser prophets); and (*c*) from poetry, viz., the Book of Proverbs.

The principle which has guided the selection of lessons for other feast-days, has been the suitableness of a prophecy or type to the particular feast. Thus Genesis xxii. and Isaiah viii. are selected for Good-Friday.

Second Lessons.—Proper Lessons are appointed for (1) Sunday before Easter; (2) Easter-day; (3) Whitsunday; (4) Trinity Sunday. The reason that so few

proper second lessons are selected is, that special Epistles and Gospels are appointed for feast-days.

Te Deum Laudamus.

We praise thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.
To thee all Angels cry aloud: the Heavens, and all the Powers therein.
To thee Cherubin, and Seraphin: continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the Majesty: of thy Glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee;
The Father: of an infinite Majesty;
Thine honourable, true: and only Son;
Also the Holy Ghost: the Comforter.
Thou art the King of Glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's womb.
When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God: in the Glory of the Father.
We believe that thou shalt come: to be our Judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.
O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee;
And we worship thy Name: ever world without end.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let thy mercy lighten upon us: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

After the first lesson follows the ancient and noble canticle that bears this name. It was called in the old English Service-book "the Song of Ambrose and Augustine," from a legend that it was composed by Ambrose at the baptism of Augustine, in the fourth century. In the first book of Edward it was ordered not to be read during Lent, when the Benedicite took its place. It holds a suitable position between the first and second lesson. It opens with the claim of God's lordship over the whole earth. It summons to praise all creation, animate and inanimate, rational and irrational, earth and heaven, but especially "the holy church throughout all the world," and so connects the Old Testament with the New Testament. It proceeds to expound the confession of that Catholic Church in the Holy Trinity. It then sets forth more fully the office and person of Christ its corner stone. It breaks out, with the second advent in view, with prayer for all the redeemed, and for ourselves as a part, that we may be "kept this day without sin," and "may never be confounded." Summarily, it may be thus divided :—

I. i.-xiii. Praise. (1.) All creation's, i.-vi.; (2.) The Church's, vii.-xiii.

II. xiv.-xix. Confession of faith in Christ, from His eternity in heaven to His coming again.

III. xx. Supplication for future and present blessing.

The reader may subdivide these divisions for himself. *Observe* the phrases "abhor," or shrink from; "sharpness of death," or the sting of death; "lift them

up *for ever*," means raise them up, so that they shall *never fall*; "*lighten* upon us," means *rest* upon us, and has no reference to *light*.

The Benedicite.

O all ye Works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord: praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord: praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord: praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord: praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord: praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord: praise him, and magnify him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord: praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord: praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord: praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord: praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord: praise him, and magnify him for ever.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

This hymn, which is a Hebrew paraphrase or ex-

pansion of Psalm cxlviii., may be substituted for the last. It is also called "The Song of the Three Children," from a legend that it was sung by Shedrach and his two companions. This song connects us with the later Jewish Church, which was in the habit of singing it, as well as the Christian Church, as far back certainly as the fourth century, when it was spoken of as canonical. Some have ignorantly objected to its use on account of the apostrophe or figurative address it contains to the three Jewish youths, under the names "Ananias, Azarias, and Misael." As well might an objection be made to the Psalm which says, "Praise Him, O ye stars and light." The most proper time to use it is when, as on Septuagesima Sunday, Trinity Sunday, and 19th after Trinity, the first lesson treats of the creation.

Benedictus.

Blessed be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

After the second lesson, the Benedictus or the Jubilate is appointed to be said or sung. The former was well described in the rubric of first Prayer-book of Edward as a "thanksgiving for the performance of God's promises," in the use of which we rejoice with Zacharias; and if the Te Deum appropriately follows the *first* lesson as pointing out the fulfilment of ancient promises in the Incarnation of Christ; so, in this inspired hymn of the father of the Baptist, we again praise God for the fulfilment of prophecy, as shewn in the actual history of the Gospels, which forms the burden of the song.

Jubilate Deo.

O be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his

courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Jubilate or Psalm c. may be thus divided:—

(1.) Invitation to praise, v. 1.
(2.) Reasons for the invitation, v. 2.
(3.) A second call to praise, v. 3.
(4.) Reasons, v. 4, because God is
    (1.) Gracious in His gifts,
    (2.) Merciful in providence,
    (3.) Faithful in promises.

The Jubilate was added in 1552, to be substituted when the Benedictus happens to occur as the lesson or the gospel for the day. In the old offices it was sung before the second lesson, and as a simple song of praise for creation and providence, that position seems more appropriate than the one which it holds, after the reading of the New Testament.

The Creed.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father

Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body, And the life everlasting. Amen.

After the reading of Holy Scripture, and all its promises and statements, it is necessary, if we would claim any personal interest in them by prayer, that we should, *each of us for himself*, declare his own individual faith in them. This is the reason that the Apostles' Creed is found in this position, *after* the reading of Holy Scripture, and *before* prayer. A common faith enables us to engage in common prayer (see Rom. x. 14, 17). This is the first time that the singular "I" is used. If each could not say "I," we could not together say "we" in prayer.

There are three creeds in our English service, all very old, but the Apostles' Creed is the oldest. The other two are the Nicene and the Athanasian Creeds. The titles of all three are apt to mislead. This creed may deserve its name not because it was written by the Apostles, but because it contains the truths which they taught. Most of the articles of the Apostles' Creed are found in the writings of Ignatius in the second century. It was originally a declaration of belief repeated by candidates at baptism. Fresh articles were added from time to time to express the opposition of the Church to different errors. Our Apostles' Creed, which was taken from the Italian one, was introduced in its present form into the English Church A.D. 800, and in

1549, it was ordered to be read every day except on certain feast days. The enlargement, as well as the variety of the creed, arose from the prevalence or growth of local errors. It was an old custom to turn to the east in rehearsing the creed, either in imitation of the Jews who were commanded to turn towards Jerusalem in prayer, because there was the "Holy of Holies," or on account of the east being the region of the rising sun, and Christ, in Luke i. 78 and Malachi iv. 2, is likened to sunrise. Some adopt the practice as a symbolic evidence that they are expecting Christ's personal advent. Any other motive for turning to the east is erroneous and superstitious, such as an unscriptural reverence for the chancel of the church, as if the Holy of Holies were now there, and the mediation *there*, instead of in Heaven. When the Holy of Holies *was* there, the shoe was taken from off the foot; but now that it is in Heaven, we appropriately uncover the head.

In reciting the Creed, we bind ourselves to believe in every word. For instance, if we say that "we believe in God the Father, Maker of Heaven and Earth," we confess our faith in God as being to *us* a father, and that He, who made heaven and earth, marks and ordains every step we take, every event that happens to us. So again, when we properly state our belief in "the forgiveness of sins," we shall "believe* for ourselves and others in that forgiveness which we and they equally

* See an admirable book, from which we have already quoted, on "Readings for a Bible Class on the Morning Prayer."—*Bell and Daldy.*

need from God; and we shall strive to shew forth this faith in the forgiveness which we extend towards each other. In the Absolution and Lord's Prayer we have prayed for it. Do we believe in it? of all those white-robed saints there is not, nor can there ever be, one who needed not this faith before they entered there. Have we it? Do we believe God pardons us, delivers us? do we *mean* the words when we say, "I believe in the forgiveness of sins?"

Versicles.—Before proceeding to *prayer*, there is a mutual salutation, as there was before beginning *praise* at the *Venite*. In the latter case, the salutations were, "Open Thou our lips," and "Praise ye the Lord," with the answers. But before *prayer* it is, "The Lord be with you," and the answer is, "And with thy spirit." The exhortation "let us pray," said in early times by some attendant deacon, was the more necessary when the congregation had no books.

Third Division of Morning Prayer.—We come now to the third great division of Morning Prayer. The first consists of *confession*, the second of *praise*, the third of *prayer*. According to the language of the exhortation, we, in the *first* part, "acknowledged and confessed our sins;" in the *second* we have "set forth His most worthy praise," and "heard His most holy word;" and now in the *third*, "we are to ask those things which are requisite and necessary, as well for the body as the soul." This division commences with a friendly and primitive salutation between the minister and people. Then follow the three clauses called the

lesser litany, which is as suitable a prelude to prayer as the doxology was to praise. Now the Lord's Prayer is repeated, and after that come the Versicles, or short ejaculatory petitions, which anticipate in few words the substance of the collects that follow—the collect for the day in general terms; for the Queen; for the clergy and people; for peace and grace.

The Collects.—The word *collect* has been by some supposed to be applied to certain prayers because they collect into a single petition the substance of the epistle and gospel. The name once in use would soon be extended to any short prayer, as those, for instance, at the end of the Communion service.

The first of the three collects following the versicles is that *for the day*. All the collects, properly so called, were taken from the old Sacramentaries, especially that of Gregory VII., which in turn was a collection of more ancient Greek prayers. Five others are ancient ones slightly altered, and eight more were composed in 1549 and 1661. Nearly all the collects for saint days are new, except a few which are extracted from the Sacramentary of Gregory, A.D. 590.

Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

This second collect is *for peace;* the corresponding collect in the evening is also for peace, and they contain points of suitable contrast. The peace we pray for in the morning collect is outward peace; in the evening inward. In the morning we conclude "through the *might* of Jesus Christ," in the evening "through the *merits;*" the former securing the *outward* peace amidst our temptations, the latter the *inward* peace so suitable for the night-season. The morning collect may be thus divided:—

I. Address.

Morning Collect.	*Evening Collect.*
(*a.*) "Author of Peace."	(*a.*) "All holy desires," *i.e.*, thoughts.
(*b.*) "Lover of Concord."	(*b.*) "All good counsels," *i.e.*, words.
(*c.*) "In knowledge of whom," etc.	(*c.*) "All just works," *i.e.*, deeds.
(*d.*) "Whose service is," etc.	

II. Petitions.

(*e.*) "Defend us," refers to (*a*) and (*b*).	(*d.*) "Give inward peace."
(*f.*) "Thy humble servants" to (*d*).	(*e.*) "That our hearts may be set," etc.
(*g.*) "The love, trusting," etc. to (*c*).	(*f.*) General prayer for rest and peace.

The expression "in knowledge of whom" refers to our knowledge of God. Observe "set" in the evening collect means *fixed* or *resolved*. Both these collects are found in the Sacramentary of Gelasius and Gregory.

Collect for Grace.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

I. Address, consisting of three parts—

(*a.*) Lord, our Heavenly Father, denoting *power* and *will* to protect us; (*b.*) "Almighty;" (*c.*) "everlasting."

II. Petitions—

(*α.*) For *negative* blessings (*a, b, and c*); Protection (1) against sins of ignorance; (2) sins of presumption.

(*β.*) For *positive* blessings; (1) God's providence (see *a*); (2) for holiness of life.

Prayer for the Queen's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of Lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen Victoria; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

I. Address to God as a King.
II. Petitions—
(*a.*) To bless.
(*b.*) For the outpouring of the Holy Spirit.
(*c.*) For Heavenly grace.
(*d.*) For present and future good.

Observe by "wealth" is meant *weal* or *welfare*, as in the Litany, and not *riches*. This collect belongs to Gregory's Sacramentary. Originally it followed the Litany in the English Prayer Book, but took its present position in 1661. *The Prayer for the Royal Family*, almost in substance identical with this, was introduced in the reign of James I., beginning, "O God, who hast promised to be the Father of thine elect and of their seed," and was fixed, as at present, in 1633.

Prayer for the Clergy.—The term "curates" is intended to describe all the clergy except bishops. The popular use of the word curate, which restricts it to an assistant minister, is not a legal one. The expression "who alone workest great marvels," has a direct reference to the effusion of the Spirit on the Day of Pentecost.

Prayer for High Court of Parliament—is read only during the session of Parliament. Much unreasonable objection, founded upon ignorance, has been made against the expression "most religious and gracious," as applied to the sovereign. It has, however, reference not to his *personal*, but to his *official* character, and applies no more to the personal character of the reigning monarch than does the term *spiritual* in the expressions "spiritual court" or "spiritual peers."

Collect for all Conditions of Men.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [* *especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

This prayer is not to be used when the Litany has been said. It is called a *collect*, and seems to collect, in broad and general terms, all the several petitions contained in the Litany. It breathes a beautiful and catholic spirit. It may be analysed as follows :—

I. The *address*—"O God, the *Creator* and *Preserver* of *all* men."

II. The petitions on behalf of—

(*a.*) *All nations*—in making known His "saving health."

(*b.*) The *Catholic Church, i. e.*, all who, being baptized, "profess and call themselves Christians," that (1) they "may be led into the way of truth;" and (2) hold the faith, not "in unrighteousness" (see

Rom. i. 18), but in "unity of spirit, in the bond of peace, and in righteousness of life."

(*c.*) The afflicted and distressed, that they may have present "patience, and a happy issue out of their afflictions."

Observe that "catholic" means universal, as opposed to individual or local churches.

A General Thanksgiving.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

* This to be said when any that have been prayed for desire to return praise.

This general thanksgiving consists of—

I. The *address* to God as "Almighty and Father of all mercies," so teaching us to conclude as we commenced in the general confession, "Almighty and most merciful Father."

II. *Petitions* for—

(*a*) Threefold *temporal* mercies, "creation, preservation, and all the blessings of this life."

(*b*.) Threefold *spiritual* mercies—"the redemption of the world, the means of grace, and the hope of glory."

(*c*.) "A due sense of these mercies," leading to thankfulness, praise, and a holy walk.

A climax or heightening of the idea may be traced through each division of the petitions.

The last three prayers were added at the Savoy Conference in 1661; those for the Queen and the Clergy in the reign of Elizabeth.

Prayer of St. Chrysostom.—This prayer is an enlargement of St. Chrysostom's prayer as it is now found in the Greek Liturgy. It probably was composed by the saint whose name it bears. It was placed at the end of morning and evening prayer in 1661, but in the litany by Cranmer in 1544. This prayer suitably closes public worship. In it we put God in mind of His promise that He would be, not in the east or west, not in the priest or the elements, but "wheresoever two or three are met together." It then sums up all our wants with beautiful comprehensiveness in the two short sentences—"the knowledge of thy truth in this world, and in the world to come life everlasting."

The Benediction, taken from the Second Epistle to the Corinthians, is in reality a prayer to each Person of the Holy Trinity. We pray (1) for "the grace of

Christ," including every blessing of His life and death; (2) for "the love of God," as the spontaneous Source of that grace; (3) for "the fellowship (or communion) of the Holy Ghost." This partly prayer, partly benediction, forms a suitable and beautiful conclusion to a Christian service where the worshippers have been baptized into the faith of the Holy Trinity.

The Litany.

This term (*litaneia*), proper and anciently, was used to denote simple prayers and supplications, public and private. In the fourth century it denoted solemn offices performed by processions, especially in times of public emergency. The regular use of litanies began in Gaul about the middle of the fifth century, and were appointed on three days before Ascension Day. These days were called on that account *Rogation* days, from *rogo*, to ask. About the same time one was introduced into England, and used during Lent. A litany substantially like our present one was found in the Primer of Henry VIII.; and the Prayer Book of Edward VI. appointed its use each Wednesday and Friday. It was brought into its present position instead of at the end of the communion service, in 1552. The Litany was originally intended as a distinct office, and was published in a distinct book during the reign of Henry VIII. It was in 1571 Grindal, Archbishop of York, directed that no pause should be made between the

morning prayer, litany, and communion, on the days when it was appointed to be read. Some of the Bishops are now beginning to sanction its separate use on the Sunday. Our litany differs from the ancient English one chiefly in the substitution of supplications for grace in the place of the invocations to saints. The concluding portion of the litany was originally only adopted in times of war; but during the incursions of the barbarians in the seventh century, war being a normal state, it came into regular use. Our Reformed service is the first that incorporated a litany into ordinary worship.

Explanation of terms.—The Litany opens with an invocation to each Person of the Blessed Trinity, but avoids the charge of tri-theism by an united invocation to the Three Persons in one God. Objections have been made to certain expressions. The words, "remember not the offences of our forefathers," teach us to pray that we may not ourselves suffer for their sins, and cannot be perverted into a prayer for the dead. The deprecation of "deadly sin" gives no colour to the Romish distinction between venial and mortal sin. It refers to *willing* and *presumptuous* sin as opposed to those of infirmity (see Psalm xix.) By "sudden death" is meant *unprepared* death, referring as well to temporal concerns as spiritual. In the use of the terms "heresy and schism," the former refers to the adoption of erroneous doctrines, the latter to the adoption of a separate and independent discipline. "*Kindly* fruits" mean fruits *after their kind.*

The litany is divided into four great parts—

I. Four *invocations* to each Person of the Holy Trinity (i.-iv.).

II. Nine *deprecations* (v.-xiii.).

III. *Supplications*, in language chiefly borrowed from the Psalms.

In I. the words "of heaven" (*Lat. de cœlis*), are separated by a comma, and are equivalent to "which art in heaven." In the expression "O God, the Son," instead of "O Son of God," we recognise the divinity of Christ. The third invocation acknowledges the procession of the Spirit from the Son (John xvi. 7) in opposition to the creed of the Greek Church, and was inserted after the Eastern schism.

In II., v. 6, there is a general deprecation of sin and its penalty, "evil and mischief" expressing the latter. "Crafts and assaults" are hidden and open attacks. "The wrath of God" is that displeasure under which all unrepented and allowed sin places the children of disobedience.

v. 7. Sins of the heart.

v. 8. Sins of the outward life.

v. 9. Against temporal calamities.

v. 10. Evils destructive of peace and truth—"rebellion and schism" were added at the Savoy Conference.

vv. 11, 12. An earnest plea grounded on the words of Christ.

v. 13. Recapitulatory.

III. Intercession for—

(1.) The Queen.
(2.) Royal family.
(3.) Civil and ecclesiastic rulers.
(4.) The Church and all mankind.
(5.) Four supplications for grace.
(6.) Supplications for the afflicted, for our enemies, for the "kindly fruits of the earth," for general blessings.

IV. Supplications suited especially for a state of war, but, in a spiritual sense, to all ages of the Church.

Evening Service.

Magnificat.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Magnificat is found in First Book of Edward VI. It may be analysed as follows :—

I. Praise for personal mercies, v. 1-4.

II. Praise for God's mercies to His people, v. 5-8.

III. Praise for God's mercies to Israel.

By "to magnify," is meant, so to praise God as to stimulate others to join us.

The 98th Psalm was added in the Second Book of Edward VI. It is a song of triumph, specially suited to times of deliverance from danger.

Nunc Dimittis.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Nunc dimittis suitably follows the reading of the second evening lesson, for it is taken from the epistles which recount the progress of Christianity. Thus, v. 3, 4, refer to the universality of Christ's redemption, and v. 1, "Mine eyes have seen thy salvation." Observe,

"now lettest thou," etc., is not a petition, but a declaration, meaning, "now thou lettest," etc.

The 67th Psalm.—This, together with the 100th and the 98th Psalms, were added in the Second Book of Edward VI. Like the "nunc dimittis," it suitably follows the reading of the epistles. It is a kind of prayer for the universal spread of Gospel truth; prayer (1) that God's "way may be known among all nations;" (3-5) that all people might praise Him; and (to the end) the effects of such universal triumph.

Other portions of the services will be examined hereafter; meanwhile, to render the present division more complete in itself, the following summary remarks are added :—

The Athanasian Creed.—This creed derives its name from Athanasius, who is supposed to have composed it in order to meet the Arian heresy of his times, A.D. 340, which, like modern Socinianism, denied the divinity of the Saviour. Its statements rest upon the authority of Scripture (1 John ii. 22, 23; v. 10; 2 Peter ii. 1). Its object was to maintain, and to expound the article of the Catholic faith, that we neither confound the persons, nor divide the substance of the Holy Trinity, and its condemnatory clause, "he that will be saved must thus think of the Trinity," should be translated, "let him who wishes to be saved" (*qui vult salvus esse sentiat*).

In order to provide against the disadvantage, belonging to fixed forms of prayer, of not being able to embrace unexpected necessities, special prayers have

been prepared. Amongst those, the prayers for *Ember* week are the most important, in which the congregations of every diocese are taught earnestly to pray that "the bishops of the flock" should not "lay hands suddenly on any man," and that the Holy Ghost should set apart men of faith and prayer, who shall be "able ministers of the New Testament." These seasons, in the earlier ages, were spent in fasting, and from the custom of sprinkling ashes on the head, the title *Ember* week was probably derived.

Communion Service.—The portion of this service in which we engage every Sunday, is termed the Ante-communion Service. We shall find equal beauty in its arrangement, and wisdom in its compilers. It commences with the Lord's Prayer, followed by another which, as it precedes the reading of the Ten Commandments, most appropriately asks for grace that we may "worthily love God, and magnify His holy name." Christ has not given us exemption from the moral law, but promises us grace to enable us to give it a *spiritual* obedience "in the newness of the Spirit, and not in the oldness of the letter." The moral law is not, indeed, a ground for our justification, for "Salvation is not of works," but yet it serves a most important part in the economy of the Gospel. It is a mirror wherein sinful man may see his image—it is a schoolmaster to bring him to Christ, and it should serve, till death shall transplant him to a holier state, the purposes of a rule of life.

After the prayer for the Queen, which follows the

reading of the Law, the *Nicene Creed* is repeated instead of the Apostles' Creed, so called from being drawn up as a confession of orthodox faith by the Council at Nice, in vindication of the Saviour's Divinity, becoming on this account a suitable prelude to the commemoration of the atoning sacrifice of Him who is "very God of very God." The *Offertory* or collection for poor saints succeeds. Then follows the beautiful *Prayer for the Church Militant*, so called to mark the exclusion of prayers for the dead; but yet in order to animate itself amid its own fightings, struggles, and fears, it calls to mind the cloud of witnesses gone to glory, the remembrance of whose victories it would treasure up, and following whose faith and example it will triumph by the same blood of the Lamb. The faithful appeal to the conscience should not be unnoticed in the *Exhortations*, directed at the same time to those who neglect so loving an invitation, and to those who, destitute of every mark of fitness, would desecrate the feast, and bring discredit upon the guests. *Confession and Absolution* follow upon the principles already laid down; confession of a burden too intolerable to be borne, and an absolution connected, as our Church always connects it, with "hearty repentance" and "true faith." Then follow the sentences of encouragement, setting forth a free and full invitation founded upon the universal atonement (Matt. ii. 28; John iii. 16; 1 Tim. i. 15; 1 John ii. 1, 2), encouraging all to receive the spiritual food, and give back "ourselves, our souls, and bodies, as a reasonable and lively sacrifice."

Such is the Communion Service, which, purified of the dross of darker ages, and made to assimilate to the purity of primitive and scriptural Christianity, is peculiarly adapted to the purpose of securing to the communicant all that devotional language can. Through it, he can hear the Sacrament teach him of its threefold object, *past*, *present*, and *future*. It speaks to him of Christ "*once* for all" offered upon the cross, of Christ *now* communicating grace through his own appointed means, and of Christ whom we still shew forth, *until* he come in the clouds and symbols of his Majesty.

Festivals of the Church.—Advent Sundays (*ad*, *venio* to come) are so called from their design to prepare the Church for the commemoration of Christ's coming in the flesh. Advent season was not instituted before the fifth century.

Nativity of our Lord—instituted in the fourth century. The question of the proper season for a long period divided the Eastern Churches from the West.

The Circumcision of our Lord, or the eighth day from the Nativity—instituted certainly not before the fifth century.

The Epiphany—in celebration of Christ's manifestation by a star to the Gentiles.

Septuagesima Sunday, or the third before Lent. The first Sunday in Lent was anciently called *Quadragesima*, from a Latin word meaning forty, from its being forty days from Easter. On this account, though upon a loose principle of calculation, the three preceding Sundays became termed Quinquagesima (50), Sexage-

sima (60), and Septuagesima (70), though these numbers very inaccurately denote their distances from Easter.

Lent.—The term is derived from the Saxon *Lent-monat* or *Spring-month.* The first day of this season, which in later periods was made to last forty days, in imitation of Christ's fasting, is *Ash Wednesday*, so called from the practice among penitents of throwing ashes upon the head.

Maunday Thursday—is so called from the command (*mando*, to command) of our Saviour to the disciples to wash each others feet, in commemoration of which incident it was instituted.

Good Friday—has been kept holy from the first or second century.

Easter—like *East*—is derived from Sax. *Oster*, to rise.

Rogation (*rogo*, to ask) *Sunday*—or the fifth after Easter, was so called from the *rogations* or supplications for the devout commemoration of the Ascension of Christ.

Whit Sunday—probably so called from the *white* garments which candidates for baptism at this period put on, or for the light shed upon the Apostles at the day of Pentecost. Or *Witson-day* may mean *Wisdom-day*, the day of the outpouring of Divine wisdom.

Trinity Sunday, as well as *Ascension Day*, are terms which are self-explained.

Sources from which the Prayer-book was derived.—It has already been mentioned that many Service-books were in use before the Reformation. Some of these

were consulted and made use of by the reformers who were commissioned to draw up the first Prayer-book. A cardinal named Quignonius had lately published (A.D. 1536) a breviary far more consistent with the principles of the Reformation than those in general use. His great object seemed to have been to promote the knowledge and more frequent reading of Scripture in the Church. Of the Primer of Henry, a kind of private book of devotion, which appeared in 1545 (four years before the publication of the first Prayer-book), much use was also made. The Salisbury Breviary, or *Sarum* Book, however, supplied the largest assistance, in regard to matter and arrangement, for the Collects, Epistles, and Gospels. To this service, also, we owe some of the occasional services, as *Matrimony*, *the Visitation of the Sick*, and *the Churching of Women*. For the *Baptismal Services* of 1549, we are indebted to a reformed service-book drawn up by Bucer and Melancthon, at the request of the Archbishop of Cologne, as early as 1545. The remaining portions of the services in the first reformed Prayer-book were derived from various sources, chiefly ancient.

The second book (A.D. 1552) was suggested by a translation of Calvin's French Liturgy (which Pollanus used at Glastonbury) adopted by the refugees at Strasburg, for which church Calvin composed it.

Of the Liturgy which has thus been reviewed, it is not too much to say that it contains whatever is pure in doctrine, whatever is elevated in thought, whatever is elegant in language, whatever is stirring in devotion.

It is a form to which even every dissenter, who does not love Dissent better than Truth, wherever he can find it, will apply the description given to it by one of its own brightest ornaments—"The evangelical purity of its sentiments, the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions." This production, by being written in a language which *all* can understand, and reflecting the feelings which *all* experience, and expressing the wants of which *all* are conscious, being the patrimony of *all* who will accept it, the heirloom of the learned and the ignorant, of the noble and the peasant, richly deserves the title which it claims—"THE BOOK OF COMMON PRAYER."

COLLECTS, EPISTLES, GOSPELS, AND PROPER LESSONS.

THE ecclesiastical year begins with Advent, and is divided into two parts. The first part covers the interval from Advent to Trinity Sunday, and the latter from Trinity Sunday to the first Sunday in Advent. During the first of these intervals, the Church celebrates the life of Christ on earth. There is brought before us in order his *birth, circumcision, epiphany*, or manifestation, *agony, crucifixion, burial, resurrection, ascension*, and finally the *outpouring of the Holy Spirit.* During all this period the epistles and gospels bring before us the blessings which are received from the life and death of Christ; while in the second period, from Trinity to Advent, passages from Holy Scripture are chosen which enforce by his example the lessons of a holy life.

Most of the collects are of great antiquity. The following only were composed at or since A.D. 1549:— the first three for Advent; Christmas day; 6th after

Epiphany; Quinquagesima; Ash Wednesday; 1st in Lent; Easter even; 1st and 2d after Easter; and all the collects for Saint days, except those of St. John's day, St. Michael and All Angels, St. Bartholomew, Conversion of St. Paul. These last were either composed or altered since A.D. 1549.

The suitableness of the epistles, gospels, and lessons to each festival in turn should be particularly studied.

Advent—is intended to be a season of preparation for Christmas. It includes four Sundays. The gospel of the *first* Sunday (Matt. xxi.) relates the Advent, or entrance of Christ into Jerusalem. On the *second* Sunday the leading thought of the collect and epistle is the comfort and witness of Holy Scripture in the call of the Gentiles, while the gospel (Luke xxi.) carries the mind of the Church onward to the coming of Christ at the destruction of Jerusalem and the judgment of the world. The *third* Sunday passes from the *written* to the *preached* word, and especially the ministry of the Baptist as Christ's forerunner, whose testimony to Christ forms also the subject of the gospel of the *fourth* Sunday.

The Nativity.—The celebration of the birth of the Redeemer is distinctly traced in both the western and eastern Churches to the fourth century. There are special psalms for this festival; the 19th is especially appropriate on account of its words, "the *heavens* declare the glory of God," which are beautifully applicable to the star which was seen in the heavens, and guided

the Magi from the east. The 45th, which celebrates the marriage of Solomon, is typical of the mystic union that is betwixt Christ and his Church. The 85th foretells the redemption of mankind. In the evening the 89th relates to the birth of the Messiah, while the 110th relates to his exaltation, kingdom, and priesthood, and the 132d is another Messianic psalm, in which the writer passes from the building of the Temple to the time when the Lord should "make Zion his dwelling-place."

There are also special lessons for Christmas day. The first lessons are from Isaiah ix. to v. 8, and Isaiah vii. 10-17, and predict the coming of Christ in human nature. The former contains the passage, "for unto us a child is born," etc., and the other, "behold a virgin shall conceive," etc. The second lessons are Luke ii. to v. 15, and Titus iii. 4-9. They, as well as the epistle and gospel, point out the completion of these prophecies in the incarnation of Christ. The *epistle* is from Hebrews i.; it proves the superiority of the Christian dispensation over the Jewish, and of Christ over angels and all created beings. The *gospel* is John i. 1, where Christ is called the Divine Word, and the "light which lighteth every man that cometh into the world."

Three Saints' days are honourably placed between the nativity and circumcision of Christ. They are *St. Stephen's*, *St. John's*, and *The Innocents'*. They hold this distinction because the massacre of the innocents was the first consequence of the birth of Christ; St. John had the first place in the Saviour's love, and

St. Stephen was the first of "the noble army of martyrs."

The Circumcision of Christ.—After the Advent season and Christmas day, the next circumstance in the life of Christ which we celebrate is his circumcision. Circumcision was a wound in the flesh, and was commanded to the children of Abraham in token (1) of entering into covenant with God, (2) of human corruption, and (3) of a promise, implied in the covenant, of departing from sin. It may be asked, if circumcision was an acknowledgment of sin, "why did He who was 'harmless and undefiled' receive this rite?" The answer is, that Christ "became sin for us, who knew no sin." The meaning of this rite as a sign and seal of Abraham's faith, which was "reckoned to him for righteousness," is explained in the epistle of the day, Rom. iv. 8.

In the Christian covenant baptism is to the children of gentile believers what in the old covenant circumcision was to those of the Jews. It is, however, a sign and seal of *better* promises.

The first lesson of the morning, Gen. xvii., relates the *institution* of circumcision, and the gospel of the day (from Luke ii.) relates Christ's obedience to that law by *His* circumcision. The second morning lesson (Rom. ii.) and both the evening lessons (Deut x. and Col. ii.), as well as the epistle (Rom. iv. 8), explain what is beautifully called in the collect the "true Circumcision of the Spirit," *i.e.*, the real mortification of the fleshly appetites and self-denial, of which the Holy

Spirit alone must be the author within us. This season speaks to us, therefore, of purity, obedience, and self-denial.

The Presentation of Christ in the Temple.—This festival was celebrated in the eastern Church, and corresponded with the *Purification of the Virgin* in the western Church. Our Church has united the two, as will be seen both in the title and in the epistle and gospel of the day. The former is taken from Malachi iii., who foretold that "the Lord shall suddenly come to his temple." The gospel is from Luke ii., where the beautiful interviews with Simeon and Anna the prophetess are related.

The Epiphany.—The object of this festival is to excite our gratitude for the manifestation of the gospel to the Gentile world. Hitherto, the Jews only had been called to be "the children of God." Under the gospel, the distinction between Jew and Gentile was to cease. In early times, the term *Epiphany* was also applied to Christmas day, which was called the greater Epiphany, and this festival the lesser. The church has already celebrated the *birth*, and then the *circumcision* of Christ, and now it celebrates his manifestation to the Gentiles, in that very interesting occurrence, the visit of the Magi. These wise men were astronomers and students of nature, who, led by a general expectation of the advent of a great king of Judah, may have swept the heavens with the eye of faith for some supernatural sign. Balaam the Moabite, had foretold a "Star out of Jacob" (Num. xxiv. 17).

The first lessons of the day are 60th and 49th chapters of Isaiah, which predict the abundant accession of the Gentiles. The second lesson of the morning, Luke iii., sets forth the *manifestation of the Trinity*, and of the evening, John ii., the *manifestation of Christ's Divinity*, in turning water into wine. St. Chrysostom distinguishes between these three manifestations, and says, that they all occurred on the same days of the year. The epistle of the day (Eph. iii.), contains the accomplishment of the prophecies of the Gentile conversion, while the gospel of the day (Matt. ii.), narrates the visit of the Magi to Bethlehem. Their gifts have been considered by some as typical, the gold of Christ's *sovereignty;* the frankincense of His *priesthood*, and the myrrh of His *death*. Of these three manifestations, the principal one commemorated is that foretold in the first two lessons, and shewn in the epistle to be accomplished, viz., the manifestation to the Gentiles. The Epiphany is the oldest of all the Christmas festivals.

Between the Epiphany and Lent, the object seems to have been to set forth the power and wisdom of Christ, by what He did and said. The gospels of the day successively bring before us, His interview with the doctors in the Temple; and His miracles, at Cana of Galilee, at Capernaum where he healed the Centurion's servant, on the Sea of Galilee where He stilled the tempest, and lastly (on Quinquagesima Sunday), on the road near Jericho where He cured blind Bartimæus. While Christ is thus set before us in each gospel of the day, the epistle enforces upon us, after His example,

some lesson corresponding with the incident related in the gospel. It has been well observed by writers on this subject, that as the object of the church between Christmas and Epiphany, was to exhibit Christ in His *human nature*, so between the Epiphany and Lent, or at least up to Septuagesima, the object is to exhibit His *divine nature*. *Quinquagesima* is the term applied to the Sunday before Ash Wednesday, being fifty days before Easter. The Sunday following is called *Quadragesima*, and the two preceding are called *Sexagesima*, and *Septuagesima*, for convenience sake, because they nearly, although not exactly, express their respective distances from Easter.

During the Christmas festival (*i. e.*, from Advent Sunday to the last after Epiphany), the first lessons were taken from Isaiah. During *Lent*, and preparatory to Lent, they begin with Genesis, in order to bring before our minds the record of human corruption; and the chapters are so distributed as to secure the reading of the 12th of Exodus on Easter day, wherein the institution of the Passover is related. The appropriateness of the epistles and gospels through Lent should also be observed. Their manifest design is to enforce the duty at this season of self-denial, by the example of Christ's resistance of temptation, and his victories over Satan.

The season of Lent ends with *Passion-week*. This week, which is sometimes called *Holy-week*, commences with Palm Sunday, when we are taught to commemorate Christ's triumphal entry into Jerusalem. The

importance and solemnity of Passion-week is marked by each day having assigned to it its own epistle and gospel. The narratives of the Saviour's sufferings occupy the gospel every day, St. Matthew's version is taken on the Sunday, St. Mark's on the Monday and Tuesday, St. Luke's on the Wednesday and Thursday, and St. John's is left for Good Friday. The latter receives a special significance from the fact of the writer being present at the scenes which he relates. In the epistles too, the most solemn passages are appropriately taken from those writings of the Prophets and Apostles which *foretell*, or *relate the accomplishment of* the Redeemer's sufferings.

The Tuesday before Lent is called *Shrove* Tuesday, from an old Saxon word meaning to *confess*.

The Thursday before Easter is called *Maunday* Thursday, from the command (lat. *mando*) given on that day to commemorate His death by keeping the Lord's Supper. Others derive it from the new commandment given by Christ that his disciples should love one another, and it is to be observed, that on that day penitents used to be reconciled. Others have traced the origin to the Saxon *mand* or basket, from which, on this day, princes were in the habit of bestowing alms, and the custom, at this day, of the Queen's distribution of alms by her almoner to the poor at Whitehall seems to favour this derivation.

Good Friday.—The proper psalms in the morning are the 22d, 40th, and 54th, the former of which, beginning with the solemn words, "My God, my God,

why hast Thou forsaken me," is full of prophetic references to the crucifixion. Each of them, as well as the evening ones, are the utterances of deep affliction. The first morning lesson is from Genesis xxii., containing the account of Abraham offering up Isaac. The second is from the xviii. of St. John, the gospel of the day carrying on the relation of the crucifixion in the following chapter. In the evening, the first lesson is the striking prediction of Messiah's suffering in Isaiah liii., and the second lesson is 1st Peter ii. The epistle of the day, taken from Heb. x., points out the fulfilment of the Jewish sacrifices in Him, who, "by *one* offering hath perfected for ever them that are sanctified."

The fast of Lent was originally limited to the solemn interval between the crucifixion on the Friday and the resurrection on Easter morning. It was then a fast of forty *hours*, and though it was early extended, it was not till the eighth century when Gregory II. added three other days, that it attained the limit of forty *days*.

Easter—following the season of Lent, has always been regarded by the Church as the great season of rejoicing. Pity it is that one of the greatest strifes which have divided her should have sprung from the miserable question, whether the day should be a fixed day like the Jewish Passover, or should move with the moon. On Easter Day certain anthems are taken instead of the *Venite*, and give a special character to the praise of the day. The proper Psalms are in the morning the 2d, 57th, and 111th, which are songs of triumph on the part of David over the enemies of God.

In the evening, the 113th, 114th, and 118th are selected as suitable channels for the Church's praise.

The first proper Lessons are from Exodus xii. and xiv., these chapters falling, by arrangement, in their natural course, and containing the account of the institution of the passover in the one case, and of the safe passage of Israel through the Red Sea in the other. "The Gospel (St. John xx.) and the second evening lesson (Acts ii. 22) give us the full evidence of Christ's resurrection; and the Epistle (Col. iii. 1) and the second morning lesson (Rom. vi.) teach us what use we must make of it." *

From *Easter* to *Whitsuntide* the Church is made to dwell upon some or other of the last words of the departed Saviour, and while these words are made to linger still within our ears, the Epistles enforce the practice of those christian graces which become those who bear in mind what He has taught them.

Ascension Day, or Holy Thursday, is the next great festival, and occurs forty days after Easter. The three days before it are called *Rogation days* from the Latin *rogo*, I ask or bid, on account of the special litanies or rogations which were then used.

Ascension Day has its proper psalms as well as lessons, having had an importance assigned to it from the Apostolic times. The psalms for morning service are the 8th, 15th, and 21st; and for evening the 24th, 47th and 108th. Of these the first two in the evening are the most striking and appropriate to the

* Procter.

Ascension. There are also proper lessons for the Day. The first morning lesson is from Deut. x., bringing before us Moses on the Mount at the giving of the law. In the evening (2 Kings ii.) the Ascension is typified in the double fact of the ascent of Elijah and the descent of his spirit upon Elisha. The second lessons are, in the morning, from Luke xxiv. 44, which, as well as the gospel of the day, simply relates the fact of the ascension. The evening second lesson is from Eph. iv., where the distribution of spiritual gifts is spoken of as the consequence of the ascension. The epistle of the day is from the first verses of the Acts, which relate Christ's last interview with the disciples and subsequent ascension.

Whitsuntide.—This festival is the Christian Pentecost, as Easter is the Christian Passover. The one follows the other after the same interval of fifty days as the Jewish feasts. The term Pentecost signifies *fifty*. At this festival, which is emphatically one of the English Church, we commemorate the outpouring of the Holy Spirit. This is the last occasion where we have appointed proper psalms. Those in the morning are the 48th and 68th, the latter of which should be especially studied as fitting the occasion wherein the ascension of Christ, who went up on high and led captivity captive, is connected with His giving "gifts unto men." In the evening the 104th and 145th psalms are read. The proper lessons are, in the morning, Deut. xvi. and Acts x.; and in the evening Isaiah xi. and Acts xix. The epistle of the day is from Acts ii., and the gospel from

John xiv. In all these passages of Holy Scripture it will be seen that those from the Old Testament contain *prophecies* of the Spirit upon Jews and Gentiles, while those from the New contain the proofs of their *accomplishment.*

Trinity Sunday.—The last festival of the year is this, which embraces all in one. As it is the latest in the year, so was it the latest instituted. It has no special psalms appointed. The lessons in the morning are from the first chapter of Genesis, where the Creator speaks of Himself in the plural, while that in the evening is from Gen. xviii., where the triune God appearing before Abraham is supposed to be typically taught under the vision of the "three men who stood by him." The doctrine is more distinctly taught in the second lessons; in the morning, at the baptism of the Saviour, related in the third chapter of Matthew, where the Father is heard in the voice from Heaven, and the Holy Spirit is seen in the emblem of the dove. The second lesson of the evening is taken from 1 John v., which contains the well-known testimony, "there are three that bear witness in Heaven." The epistle of the day is from the fourth chapter of the book of Revelation, and the gospel relates the portion of our Lord's conversation with Nicodemus in John iii., where He explains to the ruler the work of the Holy Ghost in man's regeneration.

During the twenty-two weeks after Trinity Sunday until Christmas, the Church is taught some distinct lesson of practical holiness, after the example of Christ.

That lesson will be generally traceable through the collect, epistle, and gospel of the day. To trace such lesson affords useful employment to the student. As an *example*, the command to love the brethren runs through those of the first Sunday after Trinity. In the collect we "pray that, in *keeping of thy commandments*, we may please thee in will and deed." In the epistle we have the commandment defined, "This commandment have we from Him, that he who loveth God love his brother also." Then, in the gospel, the consequences of disobedience to this law of love to the brethren is brought out in the striking parable of Dives and Lazarus.

During these twenty-two weeks, the first lessons are successively devoted to (1) history; (2) prophecy; and (3) poetry.

Proper Lessons for Sundays.—Recapitulation.—(1.) During Christmas festival, *i.e.*, from Advent Sunday to last Sunday after Epiphany, the selections were from Isaiah. (2.) Preparatory to Lent, and during Lent, chapters were read shewing the degradation to which mankind fell when left alone, selected chiefly from Genesis; together with (3.) Some chapters in Exodus, so selected that on Easter Day Exodus xii. and xiv. were to be read on the Passover. (4.) From this to Whitsunday, chapters of Pentateuch are so read that on that day Isaiah xi. is read. (5.) On Trinity Sunday, Gen. i. and xviii. are read, illustrative of the doctrines of the plurality of persons in the Godhead. (6.) After Trinity one-third is devoted to history (Joshua, Judges,

Samuel, Kings), one-third to the prophets, and one-third to poetry. (7.) For other feast days, chapters are taken which contain a prophecy or a type of the event to be commemorated; as examples for Good Friday, Genesis xxii. and Isaiah liii., and for John Baptist's Day, Malachi iii. and iv. The second lessons proper are for (1) Sunday before Easter; (2) Easter Day; (3) Whitsunday; (4) Trinity Sunday.

The Reformed Church of England has rejected from her Calendar the various Saint's days, with the exception of those in honour of the Apostles and the virgin. Under the title, however, of *St. Michael and All Angels*, we are reminded of what we owe to those holy ones who minister for the heirs of salvation; while in the festival of *All Saints' day* we remember all those who have in every age died in the faith of Christ, "after whom the whole family in heaven and earth is named."

COMMUNION SERVICE.

The Communion Service opens with the *Lord's Prayer*. It is the natural language in which the children of God, realizing their filial adoption, address their Heavenly Father.

It is followed by a Collect, which may be thus dissected:—

I. Address to God's (1) Omnipotence "Almighty God."
(2) Omniscience, "unto whom . . . are hid."

II. The petition suitable to such address for purification of heart—"cleanse the thoughts," etc.

III. The end of such petition—(*a*) "power perfectly to love God."
(*b*) "worthily to magnify His name."

After the collect follow the Ten Commandments, each of which is accompanied with a prayer for power to keep it. Then follow two collects for the Queen, afterwards the collect, epistle, and gospel of the day, and then the Nicene creed. This portion preceding the service has been called the ante-communion service.

Nicene Creed.—So called from the Council held at Nicea, A.D. 326, which consisted of 318 bishops, who were convened to oppose the doctrine of Arius. In 381 the Council of Constantinople met to put down the Macedonian heresy, which held the Holy Spirit to be a creature or ministering Spirit. Several additional articles were added to this creed. In 431, at the Council of Ephesus, this creed was fully adopted, and it was decreed that no addition should be made to it. Shortly after, the Western Church received it, and inserted the words (filioque) expressing the procession of the Holy Ghost from the Son. This was opposed by the Eastern Church. The controversy went on for four or five centuries, receiving no direct sanction from the Pope, till, in the tenth century, mutual excommunication took place, and the schism has continued ever since.

The Sentences—to be read during the collection of alms were selected not only in reference to the wants of the poor, but the support of the church.

The Prayer for the Church Militant which follows the sentences, speaks of "alms and oblations." Some suppose the term oblation refers to the bread and wine, but it will be observed, that in the preceding Rubric, while the priest is directed to *present* and place the *alms* upon the Table, he uses only the words "place upon the table" respecting the *bread and wine*, which have as yet not even been consecrated. Some make "alms" to describe gifts of money, and "oblations" those which in the Rubric are called "other devotions of the people." Perhaps the more correct distinction is to refer both expressions to all kinds of gifts. They are "alms" as a gift of charity, and "oblations" as presented to God. So, again, the word "altar" was rejected by the Reformers, because it was associated with the idea of sin-offering, and all sin-offerings have had their fulfilment in Christ who made upon the cross "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." The "Lord's Table" is the more scriptural word, and conveys the idea of deeper privilege, for a table suggests that of *guests*, an altar that of *worshippers*. This prayer excludes carefully all petitions for the dead, but it makes mention of them, and of our union with them in Christ.

The Hortatory Prayer—opens with the minister's intimation to the religiously and devoutly disposed, of

his purpose, on a fixed day, to administer "the most comfortable Sacrament of the body and blood of Christ." The very expression is a protest against two extreme views. It implies that the ordinance is more than *commemorative*, for the expression suggests a channel, as well as symbol of grace, while the word "sacrament" shews that the elements cannot become, in any material sense, the body and blood of Christ, for in that case the very nature of a sacrament would be destroyed. The exhortation then proceeds to require—

(1.) Self-examination by the rule of God's word.

(2.) Confession.

(3.) Restitution.

(4.) Forgiveness of injury.

Having uttered a warning from the example of Judas, it concludes by enforcing (1) "a full trust in God's mercy;" and (2) "a quiet conscience."

Second Hortatory Prayer—contains a still more emphatic entreaty to come, and a more solemn warning against the sin of departing without sufficient excuse. It meets the twofold plea that neither (1) past sins, nor (2) worldly occupations are valid excuses; and follows up with the warning that such separation (1) is an outrage upon God's mercy; and (2) deprives the absentees of their own portion of the spiritual banquet.

Exhortation at the time of Celebration contains—

(1). Monition to self-examination.

(2). Mystical benefits of right participation.

(3). Danger of unworthy participation.

(4). Exhortation to amendment.

(5). Definition of the ordinance, as (1) a holy mystery; (2) pledge of love; (3) continual remembrance.

The warning against "eating and drinking our own damnation," grounded upon the words of St. Paul, has been often misunderstood, and so deterred many from communion. The Corinthians had converted the Lord's Supper into a common feast, and so "did not discern the Lord's body." They were visited with *temporal* judgments, not eternal, except so far as all temporal judgments, if they lead not to repentance, are eternal. The word "damnation," here means temporal chastisement, and corresponds with the word afterwards used "judge."

General Confession—follows the short invitation beginning, "ye that do truly," etc. This confession, as might be expected, is expressed in language deeper and more earnest than at morning and evening prayer. The phrase which it contains, "the burden of sin is intolerable," and which stumbles some who fear unreality in the use of it, simply means "the burden of sin is such as none of us can bear."

The Absolution—like the confession which precedes it, is more deep than that used at morning and evening prayer, and it is also more direct and personal. It will be observed that the priest (or bishop, if he is present) is recognized as the authoritative herald or channel of divine absolution, while all the grace of such absolution is ascribed to God, as the source and fountain-head. (See Heb. vii. 7.)

Scripture Sentences—now follow, and are selected to convey comfort from the view of the *universality* of God's mercy. They are as follows;—"Come unto me *all* that travail," etc.; "So God loved *the world* . . . to the end that *all* that believe," etc.; "This is a true saying, and worthy of *all* men . . . to save *sinners;*" "If *any man* sin," etc.

Supplication and Doxology.—The latter, while it studiously avoids all invocation of saints, or prayer to the dead, beautifully unites us in worship, "with all the company of Heaven."

Proper Prefaces—are so called, because they are selected to precede the doxology, and are proper (peculiar) to the several holy-days.

The Prayer before Consecration involves—

(1). Renunciation of self-trust.

(2). Prayer that our bodies may be cleansed by His body. Our bodies are sustained and purified by the life of Christ's resurrection body, "for by Him all things consist." We dwell in Him.

The Consecration Prayer expresses (1) the character, extent, and efficacy of Christ's death, and (2) the twofold purpose of the Lord's Supper (*a*) as a *Commemoration* of that sacrifice, "this do in remembrance of me," and (*b*) as a *Communion*, "this is my body . . . this is my blood."

After the Communion, the communicants once more, and never so suitably, use the Lord's Prayer, and then follow the two post-communion prayers, either of which may be used. In both which, as well as in the collects

that close the service, the doctrine of a spiritual sacrifice is constantly introduced. In all this, as well as in the Rubric, which requires the elements to be covered with a linen cloth, in order to remove all excuse of adoration of them, and in the other Rubric, which requires *wheaten* bread, and so to depart from the Jewish custom, which forbade leaven in the *sin-offering*, the Communion office still further and indirectly protests against the unscriptural practices of the Church of Rome.

CHURCH CATECHISM.

The Church Catechism is a beautiful, useful, but much misunderstood summary of Christian truth. The writers of it did not so much intend that children who had been by baptism admitted into the Church should commit it to memory, as that the clergy and parents might be guided in their explanation of the baptismal covenant, and of their duties and obligations which arise out of it.

The last words of the baptismal office contain an injunction of the minister to the sponsors of the child, "that *he* be brought to the Bishop, to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the *Church Catechism* set forth for that purpose." The title of the catechism points out this connection with the baptismal office—"*an instruction to be learned of every person before he be brought to be confirmed by the Bishop.*" Immediately

before, the sponsors are told of their duty to explain to the child "what a solemn vow, promise, and profession *he* has made through them; and *chiefly* to provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and *all other things* which a Christian ought to know and believe to his soul's health." From all this it will appear what the true object of the Church Catechism is, viz., to explain the baptismal covenant. It embraces only those subjects which belong to us as members of the Church into which we are incorporated at our baptism. It does not exclude *other things of individual* interest which a Christian ought to know. It does not profess to give detailed explanations of Scripture doctrines, such as our condition by nature, or our state of justification as believers, or any of those doctrines which affect a state of *conscious* grace. It avoids by this means the danger of going beyond a child's actual experience, and of producing any unreality in our teaching. The Catechism at first strictly adhered to the suggestion which is contained in the last words of the Baptismal office, and simply explained the Creed, the Lord's Prayer, and the Ten Commandments. At the Hampton Court Conference the latter division was added in explanation of the doctrine of the Sacraments. This addition, and the whole structure, goes to shew that the privileges, duties, and ecclesiastical *status* of the child is the great subject of its teaching.

The custom of catechising children was enjoined and practised in the Old Testament (Deut. vi. 7; Prov.

xxii. 6; 2 Tim. i. 5). Our Lord, when a child, was found in the temple, according to a Jewish custom which corresponds to our Confirmation, and received catechetical instruction as "a child of the precept," at the age of twelve (Luke ii. 42). In the early Christian Church there was a special officer called the *Catechist*, whose duty it was to instruct the converts. The word catechism does not in its etymology necessarily imply instruction by *question and answer*, though that method soon grew into common use. We have an example of this tendency in the Ethiopian eunuch (Acts viii. 37).

Structure of Church Catechism.—The Church Catechism assumes the facts, connected with human nature and its natural corruption, which we derive from the Bible and our own experience. The condition of man before the fall is a subject upon which we can gather little from Scripture. Almost all we know is, that (Gen. i. 7) Adam was created by God after *His own image*. St. Paul speaks of man as composed of "body, soul, and spirit." The *body*, created from the dust, allied him to the material world; the *soul* connects him with the other animals, corresponding to their instincts; while the *spirit* connects him with higher creations, and is that higher nature on which and through which the Holy Spirit operates in regeneration, as He sustained the life of God in our first parents before the fall. The narrative of the fall is given in Gen. iii. Eve was betrayed by external temptation. The temptation was threefold, appealing to (1) The desire of the flesh; (2) The desire of the eyes; (3) The

pride of life (desire of a higher state). Her sin did not, and sin does not now, consist in the fact of being tempted—for Christ was tempted—nor in experiencing any one of these three desires, but in allowing them in opposition to the Divine will. The consequences of the fall in our first parents were :—

(1) Fear to meet God; (2) Cowardice in throwing the blame on another; (3) Sense of sin, shewn in attempting to shun God, coupled with a sense of modesty in self-clothing.

From this we learn that the fall of man is not the fall of a devil. The image of God has been much effaced, but not utterly destroyed (Gen. ix. 6, and James iii. 9). His ruin is complete, and power of self-help utterly destroyed, but he is still a human being, and not a fiend. His spiritual health has gone, and his state is a sickness unto death, but not death absolutely (see Matt. ix. 12). It is, indeed, sometimes described as a spiritual death; and this is true, as denoting his incapability of restoring himself. Scripture more frequently compares this natural state to the stupor and helplessness of sleep, as in Eph. v. 14. This double description of death and sleep applied to the same state, explains that it is so far as sleep is like death, that we are said to be "dead in sin." From this state the Spirit of God only can effectually awake us to a state of spiritual consciousness. These considerations should help us to explain the Church Catechism, and to deal with children as their religious teachers.

The Church Catechism is divided into four dependent parts:—

I. The Baptismal Covenant.

II. Its Threefold Obligation.
- (*a*) Repentance.
- (*b*) Faith.
- (*c*) Obedience.

III. Prayer.

IV. The Sacraments.
- (*a*) *Generally.*
- (*b*) *Baptism.*
- (*c*) *The Lord's Supper.*

I. The Baptismal Covenant.—A covenant is a solemn engagement between two parties. In the covenant of baptism, God makes gracious promises on His part; and the baptized convert, if he is an adult, on his part (or, in the case of a child, its parents on its part) makes corresponding promises. The Church Catechism explains what those promises are.

The promise *on God's part* is threefold. That we shall become—

(1.) Members of Christ.

(2.) Children of God.

(3.) Inheritors of the kingdom of Heaven.

Who gave you this name? The answer contains the privileges of our baptism, and declares that we "are made" partakers of this threefold relationship. Baptism not only is a *witness* that we have been invited

and claimed by Christ, whose redemption of us and all men is universal, but it is an actual declaration of our ecclesiastical *status*. These words, "members of Christ," etc., do not describe our inward and spiritual condition, but they bear witness to, and are the pledge of, a power within our reach of attaining that condition. *Baptism* bears witness of privileges; *conversion* is the awakening to, and consciousness of those privileges. The Bible everywhere uses the same language in regard to the members of the visible Church, and the use of each of these three phrases, as applied to an ecclesiastical status, is justified by such usage. St. Paul addresses his epistles to the *ideal* Church, a Church as it *should* be, but the sins which he reproves are sins which defiled the *actual* Church, the Church as it *was*.

The Catechism opens by reminding the catechumen of his baptism, by asking *his* Christian name. *St. Paul* always called himself by his new name, reminding himself and others that he was "called to be an apostle through the grace of God" (1 Cor. i. 1). *St. Matthew*, called by Mark and Luke by his old name *Levi*, with which they were better acquainted, calls *himself* by his new name. *Our* Christian name should be continually reminding *us* of our baptismal engagement.

Institution of Infant Baptism.—The baptism of infants as the seed of believers to whom, as well as to Christian parents, the promises are given, is an institution of the Christian Church founded upon—

1. The promise of Christ that "of *such* (children) is the kingdom of heaven" (the visible Church).

2. The analogy of the Jewish Church in circumcision.

3. The custom (as we believe) of the apostles.

4. The testimony of the early fathers.

(Tertullian says that infant baptism was a general practice in his time.)

The institution of sponsors is not essential, but entirely accidental to the sacrament of baptism. It is simply an extension of a Jewish custom. It has been argued by some nonconformists that it is wrong to promise for others anything, the sure performance of which cannot be guaranteed; but before the argument can be allowed, it is necessary to inquire:—

(1.) Are the things promised wrong *in themselves?* and (2.) if not, can it be wrong to try to secure their performance, and then to promise so to do?

Moreover, it must be borne in mind, that the sponsors do not so much make the promises *for* the infants, as that the infants make the promises *through* the sponsors, and that in the office for baptism the questions are put not to the sponsors but to the infants, although, by reason of their tender age, the sponsors make *the replies.*

The following *general* and *separate* analysis of the Church Catechism will give the teacher an idea of the inter-dependence of its parts. It will be seen that each admits of a threefold and natural division. Such division will greatly help those who use the Catechism as a text-book, which shall *help* them to explain to children the doctrines of Christian faith and practice.

I.

Analysis of Baptismal *Covenant.*

1.	2.	3.
Privileges.	*Duties.*	*Means of Grace.*
(1) Members of Christ.	(1) Repentance.	(1) Prayer.
(2) Children of God.	(2) Faith.	(2) Baptism.
(3) Inheritors of the Kingdom of Heaven.	(3) Obedience.	(3) Lord's Supper.

II.

Analysis of Baptismal *Privileges.*

1.	2.	3.
Members of Christ.	Children of God.	Inheritors of the Kingdom of Heaven.

III.

Analysis of Baptismal *Duties.*

1.	2.	3.
Repentance in regard to	*Faith* in the	*Obedience* in regard to
(1) World.	(1) Father.	(1) God.
(2) Flesh.	(2) Son.	(2) Our neighbours.
(3) Devil.	(3) Holy Ghost.	(3) Ourselves.

I. Baptismal Privileges.

(1.) *Members of Christ.*—St. Paul, writing to the Corinthians (1 Cor. xii. 27), says to them, "Now ye are the body of Christ, and *members* in particular." In verses 12 and 13, he speaks of baptism as the time when this membership was assigned to us, while at the

close of the chapter his words shew that he is speaking of the *outward* and *visible*, rather than the mystical church. And yet this Corinthian church was very far from being perfect. It was torn by the spirit of faction, it desecrated the sacrament of the Lord's Supper, and without shame tolerated the presence of members convicted of notorious sin. Their case he illustrates by the example of the church in the Old Testament days. "I would not," he says, "that ye should be ignorant, how that *all* our fathers were under the cloud, and *all* passed through the sea, and were *all* baptized unto Moses, etc. . . . . Now these things were our examples (warnings)." He even speaks of the heart of these baptized Corinthians as in some sense "*the temple of God*," for he solemnly warns the unsound members, "If any man defile the temple of God, him shall God destroy."

(2.) *Children of God.*—In Deut. xiv. 1, Moses applies the title, not to those who were making their title good, but to *all* the Israelites, when he says to them "Ye are the children of the Lord your God." In Psalm lxxxii. 6, David says of the Israelites, and those too who were judging unjustly, "I have said, ye are gods, and all of you are children of the Most High;" and our Lord (John xi. 34), referring to this passage, applies it to the Jews of his time, and explains the title as belonging to those "Unto whom the Word of God came." (See also Gal. iii. 26, 27.)

(3.) *Inheritors of the kingdom of Heaven.*—This phrase, "kingdom of Heaven," is only used by St. Mat-

thew, and always in the sense of the visible church (see Matt. xiii.) The word "inheritor" only occurs once in the Bible, where the seed of Jacob is called "an inheritor of thy mountains" (Isaiah lxv. 9). It denotes one *already in possession*, and throws light upon this expression of the Catechism, and makes it to mean not one who is an *heir* of the kingdom of glory, but one who is now a *possessor* of membership in the *visible* kingdom of grace. The expression of our Lord in Matt. viii. 12 may be applied to the Gospel kingdom, as well as that of the Old Testament, "The *children of the kingdom* shall be cast into outer darkness."

That our church uses these terms in the sense of outward privileges, secured and witnessed by outward baptism, and not in the higher and spiritual sense, is seen by the description given to it, as "this state of salvation." This description is founded on the words of Peter, "account that the longsuffering of our Lord is salvation." In the New Testament these titles are sometimes used in a higher and more spiritual sense, but it must be remembered that these first Christians were necessarily adult converts, and even then the terms are rather made to express a *capacity of sonship* and inheritance (John i. 12, 13; Rom. viii. 17).

Our church seems to hold and to teach us to view baptism as the demonstration of having put on Christ. The fact that we have already "put on Christ" at baptism, does not render the repetition of the precept to do so unnecessary, for compare Gal. iv. 26 with Rom. xiii. 14.

II. Baptismal Duties.

The promise *on our part* is also threefold, including—

I. Repentance.

II. Faith.

III. Obedience, *i.e.*, holiness.

The Catechism proceeds to define and explain these three *duties* of the Christian covenant, which correspond to the three *privileges* already spoken of.

Analysis of *First* Duty.—*Repentance.*

		Scripture Proofs.
Repentance.	(1) The world—all the sinful lusts, etc.	1 John iii. 8.
	(2) The flesh—the pomps and vanity, etc.	1 John iii. 8, and ii. 16.
	(3) The devil—the devil and all his works.	Gal. v. 19-21.

Analysis of *Second* Duty.—*Faith.*

(1) The *Father.*	Father, Almighty, Maker . . . earth.	1 Cor. viii. 6.
(2) The Son, as Redeemer of *Mankind.*	Jesus Christ.	Matt. i. 21; John iv. 25.
	His only Son.	1 Cor. viii. 6.
	Conceived by Holy Ghost.	Luke i. 35.
	Born of the Virgin Mary.	Luke ii. 7.
	Suffered under Pontius Pilate.	Matt. xxviii.; Acts ii. 27.
	Was crucified . . . buried.	Gal. iii. 13; John xix. 42.
	The third day, etc.	1 Cor. xv. 4; Mark xvi. 9.
	He ascended, etc.	Luke xxiv. 51; Acts i. 11.
	And sitteth, etc.	Mark xvi. 9.
	From thence He, etc.	Acts i. 11; xvii. 31.

(3) The Holy Ghost as Sanctifier of the *Elect.*	Holy Ghost.	Acts ii. 33.
	Holy Catholic Church.	Eph. i. 22; Rom. xii. 5.
	Forgiveness of sins.	Luke xxiv. 47; Acts xiii. 38.
	Resurrection of Body.	Luke xiv. 14; 1 Cor. xv.
	Life everlasting.	Matt. xxv. 46; John v. 24.

Analysis of *Third* Duty.—*Obedience.*

(1) God.	To believe in him, fear, love, worship, give thanks, trust, serve truly all the days, etc.	*First* commandment —Heb. xi. 6; Matt. x. 28, iv. 10; Col. iii. 7; 2 Cor. i. 9; Luke i. 74, 75.
	Worship, put my whole trust in him.	*Second* commandment —2 Cor. vi. 16; John iv. 24.
	Honour His holy name and His Word.	*Third* commandment —Matt. v. 34; 1 Sam. ii. 30; John viii. 51, xvii. 6; 2 Tim. iii. 15, 16.
(2) Our neighbour.	To love as myself, to do to all men, etc.	Matt. xxii. 39; Parable of the good Samaritan.
	To love . . . father and mother, honour the Queen, etc.; submit to governors . . . masters, order myself . . betters.	*Fifth* commandment —Col. iii. 20; Rom. xiii. 1; Heb. xiii. 7; 1 Thess. v. 12; Col. iii. 22; John xiii. 14.
	To hurt nobody, bear no malice nor hatred in my *heart.*	*Sixth* commandment —Matt. v. 21, 22; 1 Pet. iii. 8.
	To be true . . . my dealings, to keep my hands . . . stealing.	*Eighth* commandment —1 Thess. iv. 6; Eph. iv. 28.
	My tongue . . . lying and slandering.	*Ninth* commandment — Eph. iv. 29; James iv. 11.
	Not to covet . . . to call me.	*Tenth* commandment —Heb. xiii. 5; 2 Thess. iii. 8-12.

(3) Ourselves.	To keep my body in temperance, soberness, and chastity.	*Seventh* commandment—Matt. v. 8, and xxvii. 28; Rom. xiii. 14; 1 Cor. vi. 18-20.

(1.) *Repentance.*—This duty is defined as meaning, not only sorrow for sin, for there may be a "worldly sorrow that only worketh death," but as a *renunciation* of "the world, the flesh, and the devil." Repentance is also described as that by which we "forsake" sin. By the "world" we are to understand its vain *pomp* and *show;* by the "flesh," bodily appetites, as *gluttony, drunkenness, licentiousness;* by "the devil," *pride, envy, falsehood, strife,* and all the evil suggestions of Satan. St. John (1 John iii. 8) makes the same threefold distinction when he says, "the lust of the flesh, the lust of the eye, and the pride of life;" and he defines what is meant by the "love of the world," by opposing it to the "love of the Father." If we can love the Father in a thankful use of the world, we are not guilty of the breach of the baptismal covenant, for then we "use the world, as not abusing it;" but if we use its business or its pleasures so as to forget our higher duty to God and our fellow-men, then the love of the Father, *their* Father as well as *our* Father, is not in us. (See Romans viii. 13, 14, and Phil. iv. 5.)

(2.) *Faith.*—The second part of Christian duty is faith. The creed is so called because it sums up those truths which the Church considers each of its members "ought to know and believe to his soul's health." It is called "the *Apostles'* Creed," because it contains a sum-

mary of the doctrines held and taught by the Apostles. This summary of the creed consists of *three* parts :—

First, It contains the belief in *God the Father* as the Creator of all things (Psalm xiv. 1 ; Rom. i. 20), that He is "Almighty" (Dan. iv. 35 ; Luke i. 37).

Secondly, The belief in *God the Son*, called *Jesus* in regard to His person, *Christ* in regard to His office, and *God's only Son* in regard to His relation to the Father as the eternal Son by generation. We may be the sons of God by *adoption*, but He only by eternal generation. The name *Jesus* was given to Him by the Angel (Matt. i. 21), and corresponds to the name *Joshua* in Hebrew (Heb. iv. 8). "Christ" corresponds to Messiah in the Hebrew (John iv. 25), and means *anointed*. The name alludes to the custom of anointing prophets, priests, and kings, when installed into their office. At his baptism Christ was anointed by the Holy Ghost to this threefold office, that He might be our Prophet through whom we should *repent*, our Priest in whose sacrifice we should *believe*, our King whom we should *obey*. This threefold office is witnessed to in the following passages of Holy Scripture (Deut. xviii. 15 ; Heb. vii. 24 ; Psalm ii. 6).

His only Son.—In Him were two natures—the one human beginning at His birth, the other from all Eternity. In regard to the latter, He was the *only* Son (John i. 18 ; Heb. i. 5), the first-born of every creature (Col. i. 15), and *declared* to be so by His resurrection (Rom. i. iv.)

Our Lord (Phil. ii. 10 ; Rev. xix. 16).—By becom-

ing man and doing the will of the Father, He became *Head* over all things to His Church.

Was conceived by the Holy Ghost.—And so the entail of human corruption was cut off, and He was made in all things like unto us, but without sin (Luke i. 35; Heb. vii. 26).

Born of the Virgin Mary.—And so became the seed of the woman (Gal. iv. 3) who should bruise the serpent's head. He thus also fulfilled Isaiah's prophecy (Matt. i. 23), and became our elder brother (Heb. ii. 17, 18).

Suffered under Pontius Pilate.—These sufferings preceded His death. They formed part of His sacrifice, and sanctify all human sufferings borne for love of Him. Christ's sufferings were voluntary (John x. 18), and borne for our sake (Isaiah liii. 5; See Dan. ix. 26; Matt. xxvii. 1, and John xix. 15).

Was Crucified.—According to the Roman custom of slaying malefactors (Gal. iii. 10, 13), and in fulfilment of prophecy (Isaiah liii. 12); *dead*—see the *fact* stated in Luke xxiii. 46, and the *reason* in Rom. vi. 23, and Heb. ix. 22; *and buried* (John xix. 41, 42, and compare Isaiah liii. 9).

He descended into Hell—i.e., into *Hades* or the unseen world of spirits, where the departed wait the Day of Judgment (See Ps. xvi. 9-11; Luke xxiii. 43, and Acts ii. 30.)

The third day he rose again from the dead.—See the fact of the Resurrection stated in Matt. xxviii. 9; Luke xxiv. 5, 15; 1 Cor. xv. 6. The Resurrection

was necessary as a proof of Christ's sinlessness (Acts ii. 27); to fulfil His own predictions (Matt. xii. 40; John ii. 19); to prove the acceptance of His sacrifice (Romans iv. 25); to secure our life in Him (John vi. 50, 51; Col. iii. 1-4). The Apostles called themselves "witnesses of the Resurrection" (Acts xiii. 30, 31, and other places). Every Sunday was kept holy by the Apostles and by the Church since, and is still our weekly Easter.

He ascended into heaven, and sitteth at the right hand of God.—After many proofs of His resurrection, when for forty days He had shewn the identity of His risen Body with the Body which was crucified, and after speaking beautiful words to Mary, and to Thomas, and to the Eleven, He ascended to, and now sits at, the right hand of God. The Majesty which now is His is not the Majesty that belongs to Him as the Son of God, but as the Son of Man. It is the acquired glory which He has inherited as Perfect Man, who came to do, and *did*, the Father's will (Phil. ii. 9-11). The ascension was necessary (1) *To fulfil prophecy* (Psalm cx.; John xvi. 7); (2) *To send the promise of the Father, the Holy Spirit* (John xvi. 26); (3) *To subdue the enemies of His Kingdom* (Ps. cx. 1; Matt. xvi. 8); (4) *To prepare a place for His people* (John xiv. 2); (5) *To be the Mediator, Intercessor, and High Priest of His Church* (Heb. vii. 17, 24, 25; 1 Tim. ii. 5); (6) Having shewn perfect obedience as Man, to make Heaven *possible* for *all* men, and *sure* to those who are perfect in Him.

From thence He shall come to judge the quick and

the dead.—The second Coming of Christ is the great promise to the Church. He that is "touched with the feeling of our infirmities" is to be the judge of men. Even now judgment is committed to Christ, because He is the Son of Man (John v. 22, 27). Men on earth execute judgment in God's Name, but their judgment is imperfect like themselves. Christ, being perfect Man, executes perfect judgment. This He does sometimes through others, as in the case of Ananias, Sapphira, Elymas, and 1 Tim. i. 20. At the end of the world He will pass an everlasting sentence on all men according to their light, and according to their works (Acts xvii. 31; Rom. ii. 14-16) whether they be "quick," *i.e.*, still living on the earth, or "dead" (Acts x. 42; 1 Thess. iv. 17).

I believe in the Holy Ghost.—The Holy Ghost, or Holy Spirit, is spoken of in the Scriptures as a Person distinct from the Father and the Son, as sent by the Father (John xiv. 26), and by the Son (John xv. 26), just as Christ was sent by the Father. By the word "Holy" we mean that we believe that He is not simply holy in Himself, for the Father and Son are holy in that sense, but as *making holy*, or sanctifying men. The Spirit proceedeth from the Father, and also from the Son, because "the Spirit was given to Christ *bodily*" (*i.e.*, entirely), and "without measure." That the Spirit is—(1) A *person*, is seen from the constant use of the personal pronoun, as "*He* shall testify of me." That He is (2) *divine*, is seen from the fact that the Scriptures speak of the Holy Spirit as God; for (*a*) Sin

against the Holy Ghost is blasphemy (Matt. xii. 31); (*b*) Ananias, who sinned against the Holy Ghost, is said to have sinned against God (Acts v. 3, 4); (*c*) The bodies of the Saints are said to be the temple of God, within which the Spirit of God dwells (1 Cor. iii. 16). Everywhere the Bible assumes the divinity of the Spirit. The Holy Ghost spake by the prophets (Acts xxviii. 25). The Old Testament was given by inspiration (2 Tim. iii. 16), and the Apostles were assured by the Saviour "the Spirit of your Father speaketh in you" (Matt. x. 20).

The Holy Catholic Church.—These words express the belief, that (1) there is a *Church* on earth, (2) that that Church is *catholic* or universal, and (3) that it is *holy*. By *Church* is meant an assembly of Christ's people who have entered into covenant with Him. Baptism is a sign and seal of that covenant by which *Christ* is pledged to be our Saviour, and *we* are pledged to repent, believe, and obey. All who are baptized enter into the visible Church, and are elected into a state of privileges, but by grace they must "make their calling and election sure," if they are not to be like the Israelites who, though called out of Egypt and baptized in the cloud and in the sea unto Moses, except two, never entered the promised land. When St. Paul addresses the Corinthian Church at the beginning of his first letter, as "called to be saints, etc.," he describes the *ideal* or *invisible* Church, the Church as it *should be* and God wishes it to be; but when he describes their grievous sinfulness, as full of divisions and impurity, he describes the Church *actual* or *visible*, the

Church as it *is*. There were four signs of the visible Church in its earliest age; steadfast continuance (*a*) in the Apostles' *doctrine* (*b*) and in their *fellowship*, (*c*) and in *breaking of bread, i.e.*, communion of the Lord's Supper, which was the sign of that fellowship, (*d*) in *prayers* (Acts ii. 42). Now we believe (2) the Church is *Catholic* or universal. The Church in the Old Testament days was limited to the Jews and those Gentile converts who were circumcised and called "proselytes of righteousness;" but now, under the Gospel, all people, white or black, are called to be Saints, and to receive baptism as a sign that Christ has claimed them. The Church consists of "all that *in every place* call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2). "God calleth upon all men everywhere" (Acts xvii. 30), to say to Him, "OUR Father." The last words of our Saviour were, "Go ye and teach *all* nations, baptizing them, etc." (Matt. xxviii. 19, 20). (3) We believe this Church is *holy* as well as Catholic. As a *visible* Church, it is holy because it is separated from mankind by baptism and outward consecration. In this sense, the Jews were called a "holy people." But as the *invisible* Church, living up to its character, in union with Christ and in obedience to Him, it is holy in a deeper, truer sense. We are then, "God's dear children," and "whosoever is thus born of God sinneth not." The Church is holy, because the Holy Spirit makes its members holy, as Christ, the Head, is holy.

The Communion of Saints.—"Saints" means persons sanctified. The Holy Spirit unites them together

in one communion or fellowship with Christ, as members of the same Body of which Christ is the Head. That communion consists of *common* faith in Christ, and love to each other. It is interrupted by *heresy*, *i.e.*, perverse resistance to the Truth; or by *schism*, *i.e.*, self-willed separation into new sects, or by forgetfulness of any one of the *four* marks of communion mentioned above, viz., continuance in the Apostles' *doctrine* (*i.e.*, teaching), or *fellowship*, or the *Lord's Supper*, or (public) *prayers*.

The forgiveness of sins.—"All have sinned and come short of the glory of God" (Rom. iii. 23); but we receive forgiveness of sins, and become justified, *i.e.*, regarded as righteous for Christ's sake, and through faith in Him (Eph. i. 7, Col. i. 14, Phil. iii. 9). Our baptisms bear witness to the remission of sins, and is the legal instrument of such remission. There is "one baptism for the remission of sins," both to children who in Christ have had cancelled the imputation of Adam's sin, and to adults whose baptisms bear witness to their faith and repentance.

The resurrection of the body.—The body, which has partaken of the misery of Adam's sin, shall partake of the triumphs of Christ's righteousness. As its members have been instruments of the soul's sin in its degradation, they shall be its instruments in doing the work of God in Heaven—"As in Adam all die, even so in Christ shall all be made alive." The Resurrection of Christ is the pledge of our resurrection, and the same power will accomplish it (Rom. viii. 11) by which Christ rose. The

Resurrection of Christ was the first-fruits; the general resurrection at the last Day will be the harvest (1 Cor. xv. 23). The resurrection-body will be a help and not a fetter, as now, to the renewed soul; "there is a *natural* body, and there is a *spiritual* body" (1 Cor. xv. 44). The new body shall be identical, though different, from the present one. Even now the body constantly changes, and yet it is the same body. The power by which the body shall be preserved is indeed great, but not too great for Him who promises (Phil. iii. 21).

And the life everlasting.—A life of sin is a life of death. The state in which we live, when we live to God, is the life eternal. Our state by nature is "a death unto sin," but our state by grace is a state of life. This life (1) is awakened by the Holy Spirit (Eph. ii. 5; 1 Pet. i. 23); (2) Is called life, because we live out the end for which we were born; (3) Is known by its fruits (1 John v. 2, 3, 18); (4) Is supported by unbroken faith in Christ (Gal. ii. 20), of which mode of support the Lord's Supper is a type (John vi. 53, 54); (5) Begins on earth (1 John v. 11 12); and (6) Cannot die (John vi. 51).

As the creed is a summary of belief, so the next question leads us to condense the creed; the answer places before us the three principal divisions. It teaches us to believe in

1.	2.	3.
God the Father, *Creator of the world.*	God the Son, *Redeemer* of *me* (Gal. ii. 20), and *all mankind* (1 Tim. ii. 6).	God the Holy Ghost. *Sanctifier* of *me*, and *the elect* (Rom. xv. 16).

1. By the *Father* is meant the Father of Jesus Christ, and the Author of all creation. 2. By the *Son* is meant the Son of the Father, being the "only begotten," the "first-born of every creature." All that was said in the second part of the creed went to shew in what way He perfected the work of *human redemption.* 3. So, again, *each* division of the third part was connected with the Holy Ghost as the Sanctifier of the elect. As the Father created the *world,* so did He send the Son to redeem *all mankind,* and the Holy Ghost to sanctify *the elect, i.e.,* those among mankind who have the privilege to know and to believe in that redemption. All who are baptized and "born of water" are outwardly sanctified (devoted), and are elect to gospel privileges, but those who are truly "born of water and of the Spirit" are those who, by grace, "make their calling and election sure." In some sense, therefore, all may say, "who sanctifieth *me,* and all the elect people of God." As sanctification is a progressive process, *sanctifieth* is used of the Holy Spirit, and not *sanctified.*

The third division of the creed embraces all the subjective or inward parts of redemption; as the second division embraced the objective or external parts. The latter speaks of Christ's work *without* us, the other of the Spirit's operation *within* us. On this account the creed connects the "holy Catholic Church," "the communion of saints," "the forgiveness of sins," with the Holy Ghost, whose office is to work within us, and even "the resurrection of the body" will be accomplished by the indwelling Spirit (Rom. viii. 11).

(3.) *Obedience*—This is the third division of Christian duty. The Decalogue (or the Ten Commandments) contains the divine summary of this duty. It was originally delivered by Moses to the children of Israel (Deut. iv. 11, 12). It is binding upon us still, only in a deeper and more spiritual sense, and should be interpreted by the light of the sermon on the Mount. The bondage out of which the Israelites were delivered was that of Egyptian tyranny; we are delivered from the bondage of sin and Satan. The Israelites stood towards God as *servants;* we as His *children*, and our obedience should be the willing service of filial, child-like love (1 Cor. vi. 20). The *first* commandment forbids the worship of more than one God; Christians should learn to avoid making gods of money or of pleasure. The *second* commandment forbids literal idolatry. Interpreted by the sermon on the Mount, it forbids all "covetousness which is idolatry" (Col. iii. 5), "the praise of men" (John xii. 43), or giving to any created thing the love and honour which we owe supremely to God. The *third* commandment forbad to the Jews the vain and unnecessary use of God's holy Name. It forbids to *us* all irreverence in God's House, all profane words and thoughts, all false swearing and careless or wanton introduction of the Divine Name in conversation. The *fourth* commandment, as a *Jewish* ordinance, ceased with the Mosaic dispensation, and its abrogation *as such*, teaches us that man is not justified by the works of the law; but the example of the Apostles teaches us on the first day of the week to celebrate

the great Day of the Resurrection, and the day of the outpouring of the Holy Spirit upon all flesh. Sunday was to them the *weekly Easter*. It should be a day of holy and delightful rest, on which we should not "forsake the assembling of ourselves together," and consecrate for works of charity what we have laid by in store, as God has prospered us during the week. That this day was so observed appears from the following passages of Scripture, Heb. x. 25; Rev. i. 10. The *fifth* commandment is "the first commandment with promise," and demands respect and honour towards our earthly parents. Interpreted by the principles of the sermon on the Mount, it enforces "honour to whomsoever honour is due," whether sovereigns, guardians, teachers, judges, magistrates, or spiritual pastors. The *sixth* commandment extends to every kind of personal injury, and even to those evil thoughts of malice and envy from which murders have their rise (See Matt. v. 21-26). The *seventh* commandment forbids every impure word and thought as well as deed, as our Lord has Himself explained it in Matt. v. 28-30. The *eighth* commandment extends to all unfair advantage which is taken of another man's ignorance, and forbids gaming and smuggling, all use of false measures, all tricks in trade, and all refusal to pay debts, or to give restitution of former dishonesty. The *ninth* commandment not only forbids us to give false witness in a court of justice, but to circulate or believe anything to another's disadvantage. It makes every man guilty who yields to the temptation of attributing to false motives what

is done by a rival, or breaks the law of charity and truth in political or religious controversy. The *tenth* commandment does not forbid industry, and an honest and God-fearing desire to improve our condition in life; but it does forbid all discontent, all envy at another's better success, and all inordinate desire to possess what belongs to our neighbour.

The Decalogue is followed by an excellent summary of our "duty to God," and our "duty to our neighbour." The former division embraces the first four commandments, or the first Table of the Decalogue; the latter, the last six commandments, or the second Table. Each commandment is referred to in these two divisions. The connection will be seen in the following:—

"My duty towards God is to believe in him, to fear him (*first* commandment), and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him (*second* commandment), to honour his holy name and his word, and to serve him truly all the days of my life (*third* commandment)."

"My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do to me (last six commandments), to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters (*fifth* commandment); to hurt nobody by word or deed (*sixth* commandment); to be true and just in all my dealings (*eighth* commandment); to bear no malice nor hatred in my heart (*ninth* commandment); to keep my hands from picking and stealing (*eighth* commandment); and my tongue from evil speaking, lying, and slandering (*ninth* commandment);

to keep my body in temperance, soberness, and chastity (*seventh* commandment); not to covet or desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me" (*tenth* commandment).

III. Prayer.

The Catechism having explained the nature of one part of the baptismal covenant, especially the last part, our obedience, points out two important truths; *first*, that without the special grace of God we are unable to render this obedience; and, *secondly*, that we must ask for that special grace by diligent prayer. The Lord's Prayer then follows as the model and summary of all Christian prayer, and an explanation of it is then added. The brackets interposed in the following repetition of the summary will point out the reference it contains to the various petitions of the Lord's Prayer.

"I desire my Lord God, our heavenly Father (compare "*Our Father which art in heaven*)," who is the Giver of all goodness, to send His grace unto me, and to *all people* (compare *our* Father), that we may worship Him, serve Him, and obey Him as we ought to do (compare "hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven)," and I pray unto God, that He will send us all things that be needful for our souls and *bodies* (compare *daily bread*); and that He will be merciful unto us and forgive us our sins (compare *forgive us our trespasses*); and that it will please Him to save and defend us in all our dangers, ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death (compare *lead us not into temptation, but deliver us from evil*, or the evil one)."

IV. The Sacraments

The Church Catechism declares that two sacraments are generally necessary to salvation. The word "generally" is opposed to "absolutely." The instance of the dying thief shews that salvation is possible, under certain circumstances, without baptism. That under ordinary circumstances the sacraments are necessary, may be seen, in regard to baptism, from the Lord's own words, "He that believeth, and *is baptized,* shall be saved (Mark xvi. 16)." The necessity of the Lord's Supper again rests upon another of our Lord's statements, "Except ye eat the flesh, and drink the blood of the Son of man, ye have no life in you." (John vi. 56). Whether these words have or have not a direct reference to the Lord's Supper, our Lord's words at the institution of that sacrament declare it to be a special means of eating Christ's flesh and drinking His blood.

The English word sacrament is derived from *sacramentum,* the military oath of allegiance which the Roman law exacted from soldiers to their general. In the New Testament it has the same force as *mystery.* In its widest sense, whatever has a hidden mystic meaning, is sacramental. In some sense all nature, the river, cloud, and rock, has a sacramental meaning. The early church used the word in a spiritual but wide sense. The catechism is intended to define the *ecclesiastic* and more limited sense of a sacrament.

There are two principal parts of a sacrament, the

"outward visible sign," and the "inward spiritual grace." By "inward," is meant inward in the partaker of the sacrament.

Five things are predicated of an ecclesiastical sacrament. It has (1) an outward and visible sign. (2) It has an inward and spiritual grace. (3) It is ordained by Christ himself (See Matt. xxviii. 20). (4) It is a means. (5) It is a pledge. It is the third of these tests that excludes five of the seven sacraments of the Romish Church. The same church also makes grace to depend upon the state of mind (called *intention*) in the priest, nowhere taught in Holy Scripture; and again overlooks all condition of moral fitness (in her view of *opus operatum*) in the recipient.

There are two ordinances of the church that correspond to the above fivefold description, *Baptism* and the *Supper of the Lord.* In both, the outward sign indicates the particular nature of the grace. Thus baptism, or the infusion of water, indicates the outpouring of the Spirit, as the prophet Isaiah (xliv. 3) foretold, "I will pour water on him that is thirsty, and floods on the dry ground, I will pour my spirit *on thy seed, and my blessing on thine offspring.*"

The outward part, it will be seen, expresses the inward part, and this inward part, or *grace of baptism*, is defined in the catechism as being "a death unto sin, and a new birth unto righteousness." They that are grafted into Christ are partakers of a new life, and live in a new element. In childhood, baptism is a sign and seal of the remission of original, imputed sin; and

of a capacity of holiness or righteousness. "Where sin abounded (through Adam), grace did much more abound (through Christ)." To this truth baptism bears witness, and gives the seal to it, and so while the Creed expresses it, "there is one baptism for the remission of sins," the Catechism thus explains, "for being by nature (*i. e.*, as born of Adam) born in sin, we are hereby made the children of God." The expression, "we are hereby made," and the corresponding one, "wherein we were made children of God," are used in a declarative sense. Baptism is the legal instrument by which we are installed into those privileges. We do not, however, become "children of God," because we are baptised, but we are baptised because we are children of God; as the Queen was not a Queen because she was crowned, but crowned because she was Queen. The grace of baptism in a child is the grace of a privilege to which he is called, and not dependant upon his repentance and faith, of which he is incapable. Such a view has no foundation in baptism; and even in adults, baptism is the seal of grace, for repentance and faith require the operation of previous grace. Therefore, in all cases, baptism is the seal of grace already vouchsafed; in a *child* it is the seal of his personal election, as circumcision was to the Jewish child; in an *adult* it is the seal of the grace of personal repentance and faith. Children are brought by baptism into a "state of salvation." This state is described by St. Paul in Titus ii. 11, as the *universal* "grace of God, bringing salvation." The word there used is *salutary* (σωτηριος)

i.e., charged with "saving health," just as bread is ever *nutritious*, in spite of atrophy in the eater.

In anticipation of growing up to adult age, the child promises repentance and faith through its sureties (not the sureties for the child), which promise, when he comes to the age of discernment between good and evil, he is bound to perform. The duty of the child begins long before his confirmation, and that of the sureties or God-parents continues long after.

The Grace of the Lord's Supper.—"The strengthening and refreshing of our souls," are the *results*. The *means* are twofold; "the body and blood of Christ" is the *inward mean;* the *outward mean* is the "bread and wine." By "inward" is not meant inward in the bread, but in the recipient feeding by faith upon the body of Christ, as before in the phrase "inward and spiritual grace." As Christ gives to ordinary bread its life-giving power to the body, for "in Him all things consist," and as He gave to the streams of the rock that followed the Israelites its life-giving and sacramental virtue, so in this Sacrament does He convey a life-giving power by His spiritual presence to the believing communicant. For we are taught by the catechism that He is verily and indeed, though spiritually, present; verily, though spiritually; spiritually, though not miraculously.

Prerequisites in the Communicant.—They are fourfold—(1) *Repentance for past sins*, including, as the word always does, *a steadfast determination to forsake them*; (2) *A lively faith* in God's mercy, through Christ,

of which their baptisms have been a standing witness; (3) *A thankful remembrance of Christ's death*, calculated above all things to excite that faith, and to teach us *our* lesson of self-denial too, and so secure the fourth requisite, viz.: (4) *Charity with all men*, for if Christ "so loved us, we ought also to love one another." (1 John iv. 11.)

CONFIRMATION SERVICE.

In baptism the Church Catechism has taught us that Christian children were made "members of Christ." They were then brought into a new relationship with God in and through Christ. Christ had declared that "of such is the kingdom of heaven," *i.e.*, His church, and so far is it from being true, that a child must *become a man* before he can enter that kingdom, that He expressly added that, unless a man *become as a child* he shall in no wise enter therein. For Christ's sake, whose merits exceed even Adam's sin, that child's original taint of sin is cleansed, and there is no bar in the way of his admission into Christ's body, the Church. By virtue of that union, "that grafting into the body of Christ," he receives the very capacity of *faith* in his privileges, which, in after life, constitutes the spiritual life of the *conscious* child of God. The term "child" implies *relationship* rather than *character; inheritance* rather than *fitness for its possession.* A child born into a family is loved for its relationship's sake, and the consciousness of that love afterwards educates it, and

is God's instrument for gradually drawing out and educating its better qualities. And the same law God has adopted in His Church. In baptism God declares Himself to be his Father. Christ has allowed him to use the Lord's Prayer, and he becomes an heir of the promise of the Spirit who alone can help him, or make him even *wish* "to walk worthy of his high calling."

The object of confirmation is implied by its name. It is an act on our part, as the preface explains, by which we ratify and *confirm* our baptismal grace, and profess our purpose to live accordingly. We take no new obligation upon us whatever; we simply say that what our parents did when they dedicated us to God in baptism, and our sponsors promised in our names, was right and binding upon us, whether we will or no.

Confirmation, or the laying on of hands.—Such is the title of the ordinance, and it teaches us its meaning from God's point of view. Imposition of hands was in the early church the sign and means of the gift of the Spirit. In this ordinance, not only do we confirm or ratify our baptismal vows, but God renews His promise to us, and confirms us in all our baptismal privileges.

Confirmation had its origin in the example of the Apostles (see Acts viii. 14-17, and xix. 1-7; compare also Numbers vi. 22-27). St. Paul classes "laying on of hands" as amongst the rudiments of the doctrine of Christ, and though at first it was connected with the supernatural gifts of the Spirit, it would seem that after the apostolic age the ordinance was retained for

the strengthening and confirmation of young converts when the supernatural gifts had ceased. That the custom was retained by the early church is seen by the testimony of Tertullian, who wrote before the expiration of the second century, and afterwards by Cyprian. At the Reformation, the ordinance was restored to its apostolic character. It was no longer, however, regarded as a sacrament, as not being "ordained by Christ Himself," nor was it allowed to be a completion of infant baptism, for, it will be observed, that those who are baptized in riper years are required to be confirmed. Our church seems to regard confirmation as a stepping-stone from baptism to the Lord's Supper. It is a public assumption of the baptismal vow which entitles us to become guests at the Table of the Lord.

A right view of Confirmation will teach us that it (1) contains no new promise; (2) that it does not release sponsors from their responsibility; (3) that it is impious to keep away from Confirmation on the plea of being unwilling or unprepared to renew its promises. Such unwillingness is a practical renunciation of the baptismal covenant altogether.

The Preface—expresses (1) the *final object* of confirmation, viz., "the edifying" or building up of the candidates; (2) the *pre-requisites*, viz., ability to "say the Creed, the Lord's Prayer, and the Commandments," and to answer the questions of the Church Catechism; (3) the *immediate object;* (*a*) to ratify and confirm the baptismal vow; and (*b*) to profess the purpose to live accordingly.

The question of the Bishop contains a solemn appeal to the awakened consciousness, and is in substance an embodiment of the statements found in the Preface. The answer of the candidate, "I do," conveys the personal and open confession of God as his Father, Christ his Master, the Holy Ghost his Guide, the Christian faith (set forth in the Creed) as his faith, and the commandments, interpreted in the light of Christ's words, as his rule of life. This was the baptismal vow explained in the Catechism, and all this is now ratified by the two solemn words "I do." Then, under the struggling emotions arising from a sense of moral insufficiency of ourselves to be found faithful, the heart is taught in the ejaculatory sentences to take refuge in the memory of God's name, which binds Him for ever to fulfil His own promises to the end of the world.

The succeeding prayers are for the grace and gifts of the Holy Spirit. The candidates have now confessed their faith, and have uttered the solemn words, "I do." In the very first prayer it is assumed that they have been born into the church as spiritual babes, and have been brought into a new spiritual relation so far to God; and now the prayer ascends for the indwelling of the Spirit and the increase of His manifold gifts according to their new circumstances as soldiers of Jesus Christ now going forth to the battle of life. The gifts of the Spirit are those enumerated by Isaiah (Isaiah xi. 2) with one addition—"the spirit of true godliness"—in order to complete that mystic number of completion,

seven (see John xiv. to xvi., and for the sealing prayed for, 2 Cor. i. 21, 22, and Eph. i. 13, 14).

The imposition of hands — the blessing of the Bishop.—The laying on of hands has been from earliest times the symbol of paternal blessing (Gen. xlviii. 14) already inherited. So, in confirmation, the laying on of the bishop's hands is a *seal* of the promises made by God, as a Father, to those whom He has adopted at their baptisms into the relationship of children. This benedictional prayer, "Defend, O Lord," etc., was inserted in 1552 in place of repeating the sign of the cross. It contains the petition for Fatherly defence, for perseverance, and for daily increase of the Spirit.

Then follow the ejaculations, "the Lord be with you," and the Lord's Prayer, which teaches so emphatically the filial relation to God which is held in common with the congregation, amongst which the young disciple now takes his proper place—"*Our* Father."

Next, *the Collect*, in which is found both the *ground* of confirmation, "after the example of Thy holy Apostles;" and the *object*, "to certify them (by this sign) of Thy favour and gracious goodness towards them."

Then follows the Collect taken from the communion office, and the service terminates with the valedictory blessing of the bishop.

"Thus carefully does the church guard against the thought of a charm in any act or service of hers. It is not true of the gift of confirmation, any more than of the gift of baptism, that it is made over to you as an

inalienable possession; it is yours as a blessing to be lived in, used to increase, and therefore still to be sought and prayed for. In this very seeking and praying is the security that it shall be yours for ever, for the danger is that you should cease to care for it, not that God should cease to give it. . . . The hand of the bishop rested on you for a moment in token that a higher Hand shall rest upon you for ever."*

* Confirmation, by J. S. Blunt (Bell and Daldy).

THE HISTORY OF THE EARLY CHURCH.

To understand aright the constitution of the Early Church and its history, it will be necessary to understand also the nature of those dispensations which preceded it. We must see the connection which subsists between the Christian dispensation with the Mosaic which preceded it, and the Abrahamic which preceded the Mosaic.

The Abrahamic Covenant.—Abraham was the first man who received in circumcision the seal of his being set apart from the world, and made, in a peculiar sense, the property of God. The promise made to Abraham was twofold: *first*, it looked forward to the people of Israel, and carried with it the promise of the Holy Land and of the Theocracy; *secondly*, it looked still beyond, and embraced all the Gentile world, for the great promise was, "In thee shall *all the families of the earth* be blessed" (Gen. xii. 3). So the covenant made with Abraham is called by St. Paul "the covenant of God in Christ" (Gal. iii. 17). That apostle also regards the Gentile Church as grafted into the Abra-

hamic olive-tree (Rom. xi. 7), and in Gal. iii. 29 he speaks of Christians as under the Abrahamic covenant. Our Lord Himself also teaches the same lesson in opposition to the narrow views of the Jews, and distinguishes between the Abrahamic and Mosaic dispensations in John iii. 22.

Mosaic Covenant.—This dispensation did not supersede nor abolish the Mosaic. It was, as it were, a parenthesis in the history of God's dealings. St. Paul says of it that "it was *added* because of transgressions" (Gal. iii. 19). It differed in many respects from the Abrahamic, but the difference was more in degree than in kind. Thus—(1) It limited the priesthood to a single family; (2) It instituted a mediatorial High Priest; (3) It limited the sacrifice to one place; (4) It limited the separation to one branch of the family of Abraham; (5) It instituted Sabbatical worship, and greatly increased the ceremonial system. The Mosaic dispensation was intended to serve a temporary purpose: it was a schoolmaster to the Church in its minority, till Christ came, when its functions ceased, because needed no more (Gal. iii. 19; Heb. ix. 10). The prophets of Israel foretold this change (Deut. xviii. 18; Isaiah xlii. 4; Jer. xxxi. 32).

The Christian Dispensation.—The Christian dispensation, or the kingdom of Christ, commenced at the Day of Pentecost (Acts ii.) The history in the four Evangelists is only introductory to the true history of the Christian Church, which is contained in the Acts of the Apostles. In the Gospel narrative, we read the

personal history of the Great Teacher of mankind and the Founder of Christianity, His miraculous conception, His childhood, His miracles, His teaching, His passion and death. But the true history of Christianity as the religion of the world had not yet commenced. Our Lord declared to the Syro-phœnician woman, "I am not sent, but to the lost sheep of the *house of Israel.*" He chose twelve disciples in order to educate them, and to prepare them as His apostles after His death. Before that, His commission to them was restricted in these terms—"Go ye out into the way of the Gentiles." They were to proclaim "the kingdom of heaven was *at hand*," but not yet fully come. The restriction extended to the Samaritans. Christ called a Samaritan believer "this stranger," and by this expression disallowed the Samaritan claim to the privileges of Israel. At the well of Samaria, He said to the Samaritan woman, "Ye worship ye know not what; we know what we worship;" and He added to the commission which He afterwards gave to His disciples, "And into the city of the Samaritans enter ye not." But all such restriction was soon to cease, and this preliminary commission to His disciples was abrogated on the day of His resurrection.

The Primary Commission.—Our Lord appeared suddenly among the eleven when they were assembled in a room. On this occasion He gave them their commission in these words, "As my Father hath sent me, even so send I you" (John xx. 19). In Galilee this commission was renewed and *defined.* They were told (1) to go into all the world; (2) to baptize all nations;

(3) to teach them all things which Christ commanded. From this commission we observe that teaching was not to precede, but to follow baptism, and the *willingness* to receive baptism seems, from the Acts of the Apostles, to have constituted the simple title to baptism, which was *followed* by teaching and building up in the principles and into the *obedience* of Christ. The Apostles were bid to baptize *into* the name of the Blessed Trinity. The difference between *in* and *into* is important, for it explains that baptism implies an *outward admission* into the covenant of redemption rather than an *inward* (and, it may be, a *subsequent*) *recognition* and consciousness of being in Christ. The baptism, followed by teaching, was to extend to all nations; and as this command would be impossible in the case of the Apostles, that command carries with it, in effect, the institution of the Christian ministry. The additional words of promise, "Lo! I am with you *all the days*, even to the *end of the world*," point to the same conclusion. In one sense the Apostles had no successors; they alone were builders and founders of the Church, empowered for that great work by the miraculous gifts of the Holy Ghost; but the Epistles to Titus and Timothy, and the practice of the early Church, shew to us, that as overseers of the ministry, authorised to ordain presbyters and to confirm the baptized, their office descended to their successors.

The ordination of the Apostles was conveyed to them by the special gift of the Holy Spirit. After giving them their commission, our Lord, in the most

solemn manner, breathed on them and said, "Receive ye the Holy Ghost," and He defined the power of their office by the words which follow, spoken once before, first to Peter and then to all the disciples—"Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." This power was exercised by the Jews of old (Deut. xvii. 13). We have an improper exercise of it in the case of the blind man, in John ix. 34. The Apostle exercised it in the example of the incestuous member of the Corinthian Church, and he expressly shews that its object was his conversion, not his destruction (1 Cor. v. and 2 Cor. ii.) The government of the Christian Church was intended to be strictly a constitutional, and not an absolute one. Its sentence of "remission or retention of sins" is subject to a higher law. Thus, the sentence passed on earth by the Jewish rulers upon the blind man, and that passed by Diotrephes afterwards in the Apostolic Church, who thrust men improperly out of the Church by excommunication, did not receive the recognition of Christ above, and of them it could not be said, "Whosesoever sins ye retain, *they are retained.*"

The following principles of church government may be gathered from the Lord's interviews with His disciples during the forty days before His ascension:—(1) The making disciples, *i.e.*, the admission into the Christian covenant of redemption by baptism; (2) The claim of the baptized to Christian teaching respecting the faith in the Holy Trinity *into* which they were baptized; (3) The government of the Church by the

Apostles; (4) The perpetuation of an Apostleship to the end of time—"all the days."

The Ascension is the last event which is related by the Evangelist St. Luke, and the first which is related in the Acts of the Apostles. The Ascension was necessary in order to fulfil the promise of the Father, the Holy Ghost, and the promise of Christ, "Lo! I am with you all the days." A bodily presence was impossible, although an actual but spiritual presence is required by the terms of the promise. Christ said to Mary after His resurrection, "Touch (*i. e.*, embrace) me not, for I am not yet ascended to my Father," by which He implied that she and all would be able by faith to embrace Him, as personally present, after His ascension. After the Ascension, the sacred narrative represents the Apostles as residing together in an upper room, where all, including the Blessed Virgin, were continually assembled for united prayer. This room was in the Temple. The disciples soon proceeded to elect—and it is the only act that is recorded of them—a successor to Judas. Two new and important principles are made prominent by this ecclesiastical act—

1. The first Apostles were to be personal witnesses of the Resurrection.

2. The whole Church, in union with the Apostles, selected the candidates for the vacant office which must be filled up (Ps. cix.) No valid argument can be drawn in favour of the popular election of pastors. This will appear from many considerations—(1) Matthias was not a pastor, but an apostle. (2) The Church selected, in-

deed, the candidates, but the election was determined by Divine interposition. (3) We have afterwards many instances of the appointment of pastors by the Apostles, but in no case is there any reference to the people.

The Day of Pentecost.—This great day of the outpouring of the Spirit and the true inauguration of the Christian Church, was foretold by the prophet Joel, St. John the Baptist, and the Saviour himself. The season chosen for this outpouring serves to do honour to the Mosaic dispensation, to interpret it, and, at the same time, to dissolve it. The Feast of Pentecost followed the Feast of the Passover after an interval of fifty days. On the Passover, Christ, the Paschal Lamb, was slain; on the Day of Pentecost, which was the feast of first-fruits, the first-fruits of the Spirit's power were gathered. The true Pentecostal gift was the indwelling of the Holy Spirit (Tit. iii. 6); the miraculous accompaniments were only the outer sign. Signs are transitory things, and the Church of Rome, as well as some modern sects who claim or look for miraculous gifts, mistake their very nature. St. Paul, in 1 Cor. xiii. 8, alludes to them as temporary things, and St. Mark speaks of them as signs intended for the confirmation of the word. But now that the word has been confirmed, and the thing signified has become visible to all men, the original signs are needed no more. The Day of Pentecost supplies us with many principles of interest. The great commission on the day of the Resurrection, we have seen, given by the Saviour to the

Apostles, placed baptism before *teaching* and the building up of the baptized according to the law laid down by Christ (Matt. xxviii. 19, 20). On this day we see this principle carried out in the baptism of three thousand converts. A credible profession was accepted by the Apostles; and teaching, instead of preceding baptism, was one of the four subsequent privileges of church membership to which baptism gave a title (Acts ii. 42).

We have now passed to the Acts of the Apostles, where we must look henceforth for all inspired accounts of Early Church History and the constitution of the Christian Church. We know that the author of this historical treatise was St. Luke from the first verse, where he refers to the Gospel which he had written to Theophilus, for whose instruction more immediately he undertakes this second book. In that verse, he also tells us that in the Gospel his object was to describe the acts and doctrines of Jesus until His Resurrection. In this supplementary work, his object clearly was to shew, by the narrative of actual facts, that what Jesus had foretold had come to pass—"Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (v. 8). The "Acts of the Apostles" exactly commences with the event with which the Gospel of St. Luke terminates, viz., the Ascension. After alluding to this event and the appointment of a successor to Judas, the history proceeds after the following divisions:—

Chapters 1—7. The proof of the saying of Jesus, that the Apostles should be "witnesses unto Me in Jerusalem and all Judea,"

Chapters 8—13. "And in Samaria,"

Chapters 13—end. "And unto the uttermost parts of the earth."

I. *The Witness in Judea.*—No sooner had the Apostles been endowed with power from on high than they bore witness to their Master by the miracles which they wrought in His name. The instance related in Chapter iii. must be regarded as a *specimen;* the persecution, related in Chapter iv. which followed it, may be viewed in the same light. The outpouring of the Spirit was an event of the highest importance. It served to establish the followers of the Saviour as a new Church upon the earth. Till now Christians formed no distinct religious community. After this they became a kingdom, which was rapidly increased through "the ministration of the Spirit." Now the Kingdom of Heaven was established, and though its King was invisible, it had visible rulers, definite laws, and divinely-instituted sacraments, as marks of separation from the world, and tokens of union among its members. The spread of this kingdom so rapidly occurred, that it was found necessary to ordain, by virtue of their inspiration from on high, a separate order of ministers. In the sixth chapter, we learn what the immediate origin of that order was. In the first years

of the Christian Church, it was a custom, induced chiefly by persecution and spoliation, for believers to have all things in common, and to be supplied from the common stock provided by a "common offertory." It appears that the Grecians (Christian converts from the Greeks, or Hebrews of the dispersion who spoke Greek) fancied that their widows were neglected in this "daily ministration." It was to remove this complaint that the Apostles ordained seven men, whose duty should be more particularly confined to what is termed "the serving of tables." The fifth chapter contains the first exercise of judicial power upon Ananias and his wife, who, by attempting to deceive the Apostles and defraud the common stock, which was set apart for the relief of the poor, were in fact guilty of the awful sin of "lying to the Holy Ghost." After this solemn event, the miracles wrought by Peter won the favour of the people, which, by exciting the jealousy of the Sanhedrim, provoked a second persecution.

The Appointment of Deacons.—This appointment was the first administrative act of the Apostles. It was in the exercise of a power derived from Christ that they proceeded to ordain this new order by the imposition of hands. It is true that they wisely ceded to the people, in order the more readily to remove their complaint, the privilege of choosing the deacons (*diaconus*, a server); but while this privilege was permissive, they reserved to themselves the actual right of appointment and ordination. When the Apostles

were absent upon their apostolic journeys, judging from the example of St. Paul, we find that they delegated the office of ordaining to presbyters (the word is contracted into *priests*) and deacons in every city. The duties of the deacons were not merely secular. As in the case of Philip immediately afterwards, they seemed (a practice followed by the Church of England now) to have combined the administration of baptism and the preaching of the Word.

The appointment of the deacons was followed by a large accession of converts, and among them "a great multitude of the priests." But success was followed by fresh persecution. The Apostles were imprisoned and beaten; Stephen, after his noble defence, related in the seventh Chapter, was stoned; and the persecution was not arrested until a large number of believers, with the deacons, were scattered to distant places. The consequence of this dispersion was the conversion of many people, first in Judea and Samaria, and afterwards in Phœnicia, Antioch, and Cyprus. The Apostles meanwhile remained in Jerusalem.

So far the Church of Christ was emphatically Jewish. Peter and John went up to the Temple at the hour of prayer (Acts iii. 1). Peter's speech to the people, after he had cured the lame man at the gate of the Temple, was altogether Jewish. He dwells upon the sins of the Jews in denying Christ, and the fulfilment of prophecy in the restitution of all things.

The Gentile element.—In the sixth chapter we see the first trace of the Gentile element. Those who are

called in the first verse "Greeks," in contradistinction to the Hebrews, were Greek Jews, all who were descended from proselytes or used the Greek language. The seven men appointed to serve as deacons on the occasion related in this chapter had Greek names. St. Stephen stands out prominently as a representative of this Hellenistic, or half-Jewish, half-Gentile element. He was soon drawn into controversy with some of the Hellenistic schools of the Jewish Church (v. 9). Unable to controvert his arguments in favour of Christianity, they had recourse to false witnesses, who accused him of "speaking blasphemous words against the Temple and the law of Moses."

Stephen's Defence.—The seventh chapter contains St. Stephen's defence. There was an underground of truth, as a matter of fact, in the accusation. The charge was true, but not in the sense of the witnesses. The speech allowed the fact, but threw the charge of blasphemy from himself to them. The burden of his speech is this—"It is not I, but you, who have blasphemed; you who are filling up the measure of your fathers." The difficulty of fully understanding the apology of Stephen arises from his double object of defending himself against the charge, and of bringing conviction home to his accusers. He preaches while he defends. He goes back to the time of Abraham and the Abrahamic covenant, and shews that in those days neither Jerusalem nor the Mosaic rites were necessarily the marks of being God's people. He then instances the twelve patriarchs as examples of God's

people before the Law was given or Moses was born. His argument is, that the covenant made by God with Abraham was before the Law, and the Law before the Temple. He proceeds to shew that even Moses himself had predicted a legislative prophet like unto himself, to whom they were bound to yield obedience. From Moses he passes to David and Solomon, in connection with that statement of the prophet Isaiah, that "the Most High dwelleth not in temples made with hands." Two particulars mark the apology of Stephen; it was *inferential*, in the sense that he left his hearers to draw conclusions from the facts which he related; it was *historical*, and so taught them to infer that the Christian religion was not a different one in principle from that of their fathers, who, in their past history, evinced the same rebellious spirit of their sins. They inherited that spirit from the patriarchs, who sold Joseph into Egypt (v. 9), and from the examples referred to in verses 25, 27. As for himself, how could he be said to "dishonour Moses" when he remembered the covenant made with Moses and Abraham? How could he be said to "dishonour the Temple," when he bore in mind all its history and the words of the prophets respecting it? The Jews interrupted the speaker before he had concluded. He then vehemently charges them with their rejection of God, and paid the penalty of his zeal by martyrdom.

II. *The Witness in Samaria.*—In this dispersion, Philip preached with great success in Samaria, and it seemed necessary to make a solemn recognition of the

spread of the Church into that country. The Apostles, therefore, send Peter and John to confirm them by the imposition of hands, that they might receive the visible (v. 18) and miraculous gifts of the Holy Ghost. We have a similar example in chapter xix. This account suggests two remarks. Peter and John were *sent* by the apostolic body, a fact which does not favour the notion that the doctrine of Peter's primacy was at that time understood. Secondly, we observe the apostolic origin of the rite of confirmation, wherein the imposition of episcopal hands upon catechumens is retained in the Church of England, which, while not regarding confirmation as a sacrament, grounds the practice upon "the *example* of the holy Apostles." Among the newly baptized, we find the name of Simon, called, in history, Magus, in consequence of his fame in astrology, and the influence he exercised over the people of Samaria. The example of this man is a sad testimony, that outward union to the Church by baptism, when "the heart is not right in the sight of God," will describe many who are still in the gall of bitterness, and in the bond of iniquity. At the same time, we have another example of the baptism of all (v. 12) who simply *professed* their belief in Jesus as the Messiah, and of the *order* set forth in our Lord's command, "*baptizing* them and *teaching*," the twofold process of making disciples. Philip was likewise the honoured means of introducing the Gospel into Æthiopia, through the Eunuch, an officer of Queen Candace.

Conversion of St. Paul.—The next chapter con-

tains an incident of the utmost importance to the early Church—the conversion and baptism of St. Paul. Saul of Tarsus (for such was his original name) was an abettor of the death of Stephen. Unable to resist the wisdom and spirit with which the martyr spoke, he was glad to ground his accusation upon insult to the temple and to the law of Moses. Tarsus,* in Cilicia, had received political privileges from Rome, in consequence of its favouring Cæsar in the civil wars, and Paul had the right of a Roman citizen. After his miraculous conversion, he retired into Damascus and Arabia, where, doubtless, new revelations were vouchsafed him, and a fuller preparation for, and explanation of, that promise was received—"a chosen vessel to the Gentiles." In the third year from his conversion, he returned from Jerusalem (Gal. i. 18), and it fell to Barnabas, who came originally from the same neighbourhood with Paul, and was probably a fellow-student in his youth, to introduce him to the Apostles. Though Saul was miraculously called to the apostleship, and enjoyed in his voluntary exile, doubtless, a preternatural education for it, he received the ordinary right of baptism by the hands of Ananias, a disciple of Damascus. The conversion of Saul was followed by a long respite of persecution, which was

* Tarsus was a city of great learning, which afforded to the Apostle, in his early life, an opportunity of learning the Greek language. "From the beginning," however, he was sent to Jerusalem to be educated as a Jewish youth under Gamaliel, from which he seems to have returned to Tarsus without "having seen the Lord."

improved by the Apostles for the edifying, *i.e.*, the external organization, of the churches in Judea, Samaria, and Galilee (ix. 31).

Catholicity.—The Apostles had yet to understand the nature of their mission to the Gentiles. They had but very confused notions of the catholicity of the Gospel. They were far from understanding that, as circumcision was a mark of isolation and national separation, so baptism was a sacrament of a universal church. As yet the Apostles were all Judaisers, and believed that, if the Gentiles were to be saved, it must be by their conforming first to the law. It was to remove so erroneous but natural an idea, that (as it is related in the 10th and 11th chapters) Peter is commissioned to baptize a Roman centurion at Cesarea, which led the disciples at once to see "that God is no respecter of persons." The whole matter was discussed by the apostolical body in Jerusalem; at this time also the Gospel, which was introduced into Antioch at the persecution of Stephen, had made such remarkable progress, that the Apostles dispatched Barnabas to confirm the converts, and to establish them in the faith. Antioch may be henceforth considered as a kind of metropolis of Gentile Christianity, as Jerusalem was of Jewish. It was in this city that Jew and Gentile were united first under one name of *Christian.*

Soon after the *catholicity* of the church had been established, (1.) by the baptism of Cornelius (cap. x.); (2.) by the decision of the Apostles (cap. xi.); and (3.)

by the institution of the Gentile Church at Antioch, two events occurred to try the faith of the converts: the first was the general dearth, which, being felt particularly by the poor saints in Jerusalem, elicited the sympathy of distant churches; the other was a renewed persecution instituted by Herod Agrippa, son of Aristobulus, and therefore grandson of Herod the Great. In this cruel outrage, Peter was imprisoned; and James the elder was beheaded, in fulfilment of the words which Jesus uttered to his mother, the wife of Zebedee. The miraculous liberation of Peter, and the judicial death of Herod, had a great effect upon the prosperity of the Church.

III. *Gentile Christianity.*—The time had now arrived for more methodic and direct extension of Christianity among the Gentiles. Up to this period the progress of Christianity had been confined to Judea and Samaria. The kingdom of heaven was to be opened to all believers, and the duty of opening its gate belonged by promise to St. Peter. That duty done, neither Peter nor any of the Apostles were fitted by education or habit of thought to compel the Gentiles to come in. Unless perpetual miracles were to be performed, there was needed one, who, while "mighty towards the Gentiles," should at the same time be, in feeling and habits, capable of sympathising with the Jews. Such was St. Paul. He was well instructed in the philosophy of Greece and Rome, had

studied the literature of both nations, and by natural gifts, as well as learning, was able to meet in controversy the abler advocates of heathen systems. Moreover, it should not be forgotten that it was "in the fulness of time" when "God sent forth his son." There were three great civilizations which contributed to the "fulness of time"—the Greek, the Roman, the Jewish. The Greek contributed its language for the spread of the gospel, the Roman its strong arm for its protection, the Jewish all its prophecies and promises. St. Paul, "the chosen vessel" to the Gentiles, was eminently fitted for his work. He was by descent a Jew, brought up at the feet of Gamaliel, well instructed in all the institutes of Judaism. Born in Tarsus, the capital of Cilicia, a city possessed of peculiar political privileges, he was by birth a Roman citizen. That on the other hand he was well acquainted with the Greek language, is seen from the fact that his quotations were made from the Septuagint or Greek version of the Old Testament. The same appears from the readiness with which he addressed the men of Athens, on the Areopagus or "Mars' Hill." Although no actual mission to the Gentile world had yet taken place, men's minds were prepared by the case of Cornelius, and by what had occurred at Antioch.

It would appear that the Gospel had not only penetrated Samaria, but had travelled beyond the limits of Palestine. Saul was on his way to Damas-

cus, a ready instrument in the hands of the Jewish Council, for the sake of persecuting the Christians of that city. Aretas, a petty Arabian prince, had possession of this city at this time. It was his daughter whom Herod Antipas had married, and afterwards forsaken for the sake of his brother Philip's wife. This conduct provoked him to make war upon Herod, and seize upon Damascus. In this city Saul remained until he recovered his sight, and was admitted into the Christian covenant by baptism. He soon, however, as we have seen, retired into Arabia, and became prepared by Divine communications for his future office among the Gentiles, as a preacher of the faith which once he sought to destroy. In the third year after his conversion, he returns to Damascus, and had to escape the hands of his Jewish enemies and of Aretas, whom his enemies had influenced, by letting himself down in a basket by the city walls. The persecution of the Christians "even to strange cities," for which the Jews sought to make Paul an instrument, notes the final apostacy of the Jewish nation. That event is marked by the institution of a special apostleship to the Gentiles, and the wonderful sovereignty of God is shewn by investing Paul with that first apostleship. His retirement into Arabia and Damascus for three years not only served to prepare him for this office, but to evince his divine and independent consecration. He tells us, Acts xxvi. 7, that he received the words, "unto whom now I send

thee," directly from Christ on his way to Damascus. When he expressed a desire to become an Apostle to his own countrymen, the Jews, his request was refused (Acts xxii. 18, 21). He thus received distinctly his apostleship, "not from man, nor by man" (Gal. i. 1).

So far there were doubtless Gentile converts in various parts. In the places where St. Paul had retired after his conversion—in Damascus, and Arabia, and Cilicia—there were already large first-fruits. Barnabas had visited Cyprus, and we have seen that at Antioch in Syria, Judaism and Gentilism had blended in one common Christianity. In these and other places may have been founded Christian communities, which were so many nucleuses of churches. But now the Holy Ghost separated Barnabas and Paul for the special work of a Gentile mission; and a large portion of the Acts of the Apostles is devoted to the report of the missionary journeys which St. Paul undertook in fulfilment of this command.

Before tracing the apostolic journeys of St. Paul, it will be well to look at the progress which the Gospel had already made. Many things concurred to account for that rest which was given to the churches in Palestine, and became favourable to the spread of Christianity. After the deposition of Pontius Pilate, the Procurator of Judea, it was placed under the Presidents of Syria residing at Antioch, and the high priesthood was continually changed. At this time also

Caligula had succeeded Tiberius as Emperor of Rome, who commanded his own statue to be erected in the temple at Jerusalem. This circumstance, more than anything else, by uniting Jews and Christians under a sense of one common outrage, called away the former from the work of persecution.

The Church at Antioch.—The Gospel had made progress at Antioch, the foundation of whose church was laid by the dispersion at Pentecost, and by the preaching of St. Paul, who, after his conversion, "came into the regions of Syria and Cilicia," where he preached "the faith which once he destroyed" (Gal. i. 21). About the year 44, when the first journey of St. Paul took place, Jerusalem and Judea, according to the prophecy of Agabus, were suffering from a famine, and the church at Antioch was now so extensive as to be able to raise a considerable collection for the relief of the brethren at Jerusalem. This was the fourth year since Claudius had succeeded the Emperor Caligula. The charitable mission was discharged by Barnabas and Saul, the latter of whom returned to Jerusalem after an absence of ten years. At this time, Herod Agrippa had succeeded to all the territories over which his grandfather, Herod the Great, had presided, and received the title of king. It was about the time that Barnabas and Saul arrived at Jerusalem that this Herod sought to conciliate the Jews by affecting a great regard for the law of Moses, which he did by beheading James, son of Zebedee. He intended to follow up this

act of cruelty by torturing Peter, who was, however, released from his hands by a miraculous interposition (Acts xii.)

First Apostolic Journey.—It is thought to be about the spring A. D. 46 or 47 that Paul and Barnabas set out by water to the island of Cyprus, of which Barnabas was a native. It was here that the first certain conversion from Gentilism occurred in the person of the governor, Sergius Paulus, when he witnessed what had occurred to the sorcerer Bar-jesus, for it is not known whether the converts spoken of at Antioch were from among the Jews speaking Greek, or were Gentile Greeks. Sergius Paulus is called the "Deputy of the country," *i. e.*, the *Pro-consul.* There were two classes of Roman provinces: those which were under the direct government of the emperor, and those placed under the authority of the senate and people. The former class were presided over by a military officer called a *Pro-prætor*, the latter by a *Pro-consul.* Cyprus had originally been imperial, but Augustus had lately placed it under the senate, and therefore the governor is accurately styled the Deputy or Pro-consul. (See Acts xviii. 12.) If Sergius Paulus were the first real instance, we find that the great principle of admitting the Gentiles who had not already conformed to Judaism, as in the case of Cornelius, was practically established.

From Cyprus, we trace their journey to Perga, in Pamphylia, at which place John, surnamed Mark, who

had accompanied them, left them and returned to Jerusalem. From hence the two Apostles proceeded to Antioch in Pisidia, where, after a sermon preached by *Paul* (by which more Latin version of his name *Saul* he was henceforth called) in which he set forth forgiveness of sins and justification through Christ, other Gentiles were converted. The result of this visit was to proclaim the determination that, henceforth, since the Jews "judged themselves unworthy of eternal life, they would turn to the Gentiles" (Acts xiii. 46). The persecutions which the Apostles met with originated with the Jews, who endeavoured to excite the Gentiles against them. By a joint assault of this kind, they were driven from Iconium to Lystra and Derbe, cities of Lycaonia. It was at the former place that we have an example of simple and uncivilised Gentilism. The natives, being astonished at the cure wrought upon the lame man, could scarcely be restrained from paying divine honours to the Apostles, whom they took for Jupiter and Mercury, the heathen gods of power and eloquence. The mode of their arguing with them, as afterwards with the learned Athenians, upwards *from* natural religion, is worthy of attention. A persecution, excited by the same means as before, and through which St. Paul miraculously survived, caused them to take refuge at Derbe, from whence they soon returned to Lystra and retraced their steps homeward through Iconium and Antioch, the districts of Pisidia, Pamphylia, Attalia, and thence

by sea to Antioch, from whence they set out and where they remained a considerable time. On their return journey, we find them provide elders for the churches, after the pattern of the churches in Jerusalem (Acts xiv. 23). At first, it is thought that one elder was ordained in each infant church, but, when a large number was wanted for a single town, they were placed under the superintendence of a presiding head, who in the lifetime of the Apostles was entrusted with the ordination of elders or presbyters, and, after their decease, was very soon distinguished by the title of *bishop*. In all probability, as in the case of the deacons, the church, *i. e.*, the people, were allowed the privilege of recommending fit candidates for the office.

The First Council at Jerusalem.—The account of the success attending the first journey of these two Apostles, and "how God had opened the door of faith unto the Gentiles," seems to have excited the narrow prejudices of some Christians in Jerusalem, who went down to Antioch, and demanded that the Gentile converts should, in circumcision and other particulars, conform to the law of Moses (Acts xv. 2, 3; Gal. ii. 1). None could now doubt that the Gentiles had a right of being admitted into the Church without becoming proselytes of righteousness. The case of Cornelius had determined the question so far as that. But many thought that, in order to become fit subjects of the Messiah's kingdom, they must pass through the gate of Judaism. A deputation, which included

Barnabas and Paul (with Titus, a Greek, whose name now appears for the first time), repaired to Jerusalem on their *third* visit, to argue the question before the Apostles in Jerusalem. The result was unfavourable to the Judaising agitators. There was imposed upon the Gentile converts *a threefold charge*, viz., abstinence from things strangled, from blood, and from fornication. It was now also determined that, whilst the Apostles Peter and John should confine themselves to the circumcision, St. Paul should devote his life to the conversion of the heathen.

The decision of this first council at Jerusalem forms the next distinctive step in the formation of a purely Gentile Church. The real question debated was, whether the Gentile Christians were or were not bound by the Mosaic ritual. The *manner* in which the question was debated is instructive. The authoritative part of the council was composed of the apostles and elders, *i.e.*, bishops and priests (Acts xv. 6). The deliberations were, however, carried on in the presence of all the people, and the decree was issued in the name of the apostles, elders, and brethren (v. 23). Nevertheless, we learn (xvi. 4) that, notwithstanding the concurrence of the brethren, the authority emanated from the apostles and elders. James, Peter, and Paul were present, and it is important to observe that St. James, though not an original apostle, presided in the presence of Peter. He even assumes a distinct authority, as, in the name of the whole meeting, he

delivers the conciliatory decree commencing with the words "*my* sentence."

Church Government.—So far it would seem that the following plan was adopted by the Apostles for the propagation of Christianity, and the government of the churches. Jerusalem was their head-quarters. From it they issued forth to preach the Gospel first in the neighbouring regions of Palestine, leaving the charge of the church in Jerusalem itself to James, the relative of our Lord, who, as it is supposed, was not one of the original Apostles, and was not bound by the commission to leave the holy city. That James was invested with especial honour is clear. He presided at the first council held at Jerusalem, to determine the question agitated at Antioch, whether Gentile converts should be circumcised. St. Luke says—"Paul went in with us unto *James*, and all the elders were present" (Acts xxi. 18). (Compare carefully Acts xii. 17, Gal. ii. 9, 12.) Jude calls himself the brother of James. While the Apostles were regarded as presidents over their missionary districts, there were appointed by them Presbyters in charge of particular flocks, who, together with the Deacons, were subject undoubtedly to that Apostle, under whom the particular church was organised. St. Luke omits to allude to the first time when Presbyters were first appointed, as in the case of the Deacons. The name, which means *elders*, implies that they were selected by the Apostles for their age and experience, exactly as the Roman *Senators* (*senex*, an old man) were. In the

lifetime of the Apostles, the Presbyters were called *Bishops, i. e.*, overseers of the particular flock; after which, those who held the office of laying on of hands and of the chief government, modestly rejected the title of Apostle, because, having no miraculous gifts, they were not so specially the vicegerents of Christ. From this time, the successors of the Apostles, as far as control and superintendence went, were called by the appropriate name Bishops, or overseers of the Presbyters and Deacons.

The question between the Presbyterians and Episcopalians is one of church government—the latter recognising three orders of the ministry, the former maintaining that the first order passed away with the Apostles. It is acknowledged by the latter that in the time of the Apostles the terms *Bishop* (or overseer), and *Presbyter* (or elder), described the same officer. The Presbyterians make this an argument in favour of allowing only two orders of the ministry. The Church of England and all Episcopalians, on the other hand, maintain that the *Apostle* was intended to be a superior and permanent officer, and that he is the true original of the modern Bishop. In Eph. iv. 11-13, the Apostles are spoken of as part of the permanent ministry of the church. In Acts xiv. 14, Barnabas, who was not one of the original twelve, is called an Apostle. The same is true of Epaphroditus (Phil. ii. 25). A comparison of 1 Thess. i. 1 and ii. 6, proves the same with respect of Silvanus and Timotheus. It is often urged that St. Paul's case

was exceptional, because he had seen the Lord like the original twelve; but this claim cannot be advanced on behalf of Barnabas, Silvanus, Timothy, or Epaphroditus. Lastly, a threefold order is recognised in Phil. i. 11, Paul and Timothy forming first, and the Bishops (presbyters) and Deacons the second and third. Again, we have evidence that St. Paul invested officers with peculiar authority and functions, which were not participated in by the Presbyters, at least in certain churches. This authority and these functions are just those which distinguish the Bishops of the English Church, viz., control of the district, ordination of the clergy, and confirmation of catechumens by imposition of hands. At Crete he appointed Titus, and at Ephesus Timothy; to the former he expressly says—"For this cause left I thee in Crete, that thou shouldst *set in order* the things that are wanting, and *ordain elders* in every city, as I had appointed thee." See also 1 Tim. i. 3, and 2 Tim. ii. 2.

Second Apostolic Journey of St. Paul.—"After some days" (Acts xv. 36), probably in the summer A.D. 51, St. Paul commenced his second journey. In consequence of a dispute with Barnabas, arising from the conduct of John Mark, during the first journey, which had led St. Paul to question the desirableness of taking him again, they agreed to follow different routes—a contention which was overruled for the more rapid dissemination of the Gospel. Barnabas took Mark, and sailed unto his native Cyprus, and this is the last au-

thentic account we have of him. Paul took Silas as his companion, and in the language of the Acts, which gives to the missionary work at this time a systematic and organized, and not individual or desultory character, "they departed, being recommended by the brethren unto the grace of God." The reader must again follow the Apostle on the map. His first plan was to revisit Syria and Cilicia, "*confirming the churches.*" From this expression, we cannot doubt that he set in order the things that were wanting for the due administration of worship and discipline, including the appointment of deacons and elders for the *permanent*, as well as the miraculous gift of the Spirit, for the *immediate* instruction of converts.

From these places they passed to the scenes St. Paul had visited the former year in Lycaonia and Pisidia. In Derbe or Lystra he meets with Timothy, the son of a Greek proselyte to Judaism and of Eunice, a Jewess, whom St. Paul had converted to Christianity, for he calls him *his son in the faith.* St. Paul unites to himself Timothy, who, from his piety and early religious education which he had received from his mother Eunice and grandmother Lois, was a fit companion of his journey. He required, however, first his submission to the right of circumcision, which seems strange when we remember how unflinching an advocate St. Paul had been for the release of Christians from the bondage of the ceremonial law, and that he was, at this moment, the bearer of the decrees of the

council at Jerusalem. On another occasion, he resisted the circumcision of Titus, which now he requires in the case of Timothy. It must be remembered, however, that what St. Paul really resisted was the doctrine that circumcision was essential to salvation, while he allowed any degree of submission to the law, which, instead of compromising the sufficiency of faith, might, as a matter of expediency, remove the prejudices of the Jews against a Christian missionary who was himself uncircumcised. That Timothy was ordained, as is the custom of our own church, by the joint imposition of the hands of the Apostles and of the presbyters, may be seen by a comparison of 1 Tim. iv. 14, and 2 Tim. i. 6. From these cities the three passed in a north-westerly direction through Phrygia and Galatia.

Galatia.—The inhabitants of this country were descended from the ancient Celtic Gauls, who about 278 B.C. settled, after a predatory excursion, in this portion of Asia Minor, to which they gave the name of *Gallo-Grecia*, which degenerated into *Galatia*. The Epistle written to this church furnishes us with many interesting particulars of this visit. The writer speaks of his own bodily infirmity, and of the readiness with which its members received the Gospel. He then complains of their speedy departure from his instructions, under the influence of Judaising teachers, who taught them "to establish their own righteousness" by dependence on ceremonial observances. The object of his Epistle, as will be afterwards seen, was to counteract what he calls "another Gospel." The Galatians, a-

one time ready to give up their lives for the Apostle's sake, and at another the easy prey of every teacher, seem to have inherited the fickle temper of the Gauls, whose language they also retained, according to Jerome, until the fifth century.

The Gospel in Europe—Philippi.—The Gospel had hitherto been limited to Asia, the nursery of the human race, and the source of divine revelation. But now the time had come for carrying the Gospel into Europe among the children of Japheth. When the Apostles had passed through Galatia, they meditated a journey into Bithynia, but were diverted from their purpose by an express message communicated to St. Paul in a vision related in Acts xvi. In obedience to this direction, they passed from Troas to the island Samothracia, and Neapolis a sea-port, and thence to Philippi, a Roman colony and the chief city of Macedonia. It was here that Lydia, the purple-seller, was converted and became baptized with her household. By the use of the word *household,* it is natural to conclude that her children and servants (slaves) were admitted by baptism into the Christian covenant. The expression in this and similar passages certainly implies it, if it is not conclusive upon the subject.

Pædo-Baptism.—The baptism of infants rests upon the words of our Saviour himself and the practice of the Apostles. In Mark x. 14 our Lord, after rebuking those who "would *have kept the children from him,*" and tenderly folding them in His arms, distinctly revealed that "of such is the kingdom of heaven." This expression can mean nothing else than that the visible church on earth was intended to include children. Again, in John xxi.

15, 16, when He said to Peter "Feed my *lambs*, feed my sheep," He divided the whole flock of the visible fold into lambs and sheep, *i.e.*, children and adults. *Secondly*, The promise of the first covenant embraced the *seed* of the parent; and if so, to debar the children of Christian parents from baptism would be to make Christianity a less important blessing in this respect than Judaism. Circumcision bore witness to *limitation*, baptism to *catholicity*. This will appear by examining what St. Paul said to the Galatians (Gal. iii. 29), "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This promise is called in verse 17 "the covenant of God in Christ." Now, this promise, recorded in Gen. xvii., was made 430 years before the giving of the law on Sinai, and expressly *includes infants*. Such covenant, can neither be limited to Canaan, nor yet to "the converted" (in the modern sense of being awakened to the consciousness of privilege as the "children of God"), for Ishmael was circumcised who was a mocker and a persecutor. The following passages—Gal. iv. 29; Eph. vi. 1-4; Col. i. 1, 2; Col. ii. 12, 13—recognize most fully the Christian *status* of children as "in the Lord," *i.e.*, as an integral part of "the saints" and of the Church. Those who object to infant baptism rest their arguments upon such passages as Mark xvi. 16, "He that *believeth* and is baptized," and other passages (as Acts viii. 37), which require *faith* to precede baptism. They, however, lay out of sight that Christ and His Apostles were speaking of missionary work among adults who had never heard the Gospel before, and were not contemplating the case of infants. Besides, it should be remembered that Christ adds, "He that believeth not shall be damned." If he meant to include infants, it must follow logically, that infants dying in infancy are lost; and if he did *not* intend to include them, the whole passage must be held to have no reference to them, and must be abandoned by the opponents of pædo-baptism. We may, *thirdly*, add that, as we have no intimation in the New Testament that little children are forbidden to "come to Christ," the burden of disproving their claim to baptism rests with those who would forbid them.

The Apostles were not long in Europe before they

suffered persecution. Christianity is an *aggressive* system, and, on this account, would be more unpopular than Judaism, which asked nothing of the civil power but toleration. On this occasion, a young woman was released from the influence of an evil spirit by the Apostle, from which her masters seemed to have derived pecuniary profit. The loss of their gains exasperated them against the Apostles, who were charged before the magistrates with introducing new customs and then cast into prison. Their miraculous escape and the interesting conversion of their jailor are sufficiently well known.

From Philippi the three travellers pass onwards through Amphipolis and Appollonia to Thessalonica, at which place we first find the fact recorded that Paul worked with his own hands at his craft, as a tent-maker. He might have claimed the privilege of those who preached the Gospel to live by the Gospel, but he nobly preferred to forego it, lest the enemy should charge him with interested motives, and that, working with his hands, "he might have to give to him that needeth." The opponents at Thessalonica were Jews, whom in every place the Apostle took the opportunity of first addressing on the Sabbath-day in their synagogues. An assault was made upon the house of Jason, and the whole city was set in an uproar. Though acquitted by the rulers, it was thought expedient to dispatch Paul and Silas by night to Berea. To the synagogue they again repaired, and this honourable testimony is recorded of this people, that they were more noble than

those in Thessalonica, from the readiness with which they received the Word, and made it their daily occupation to compare it with the ancient Scriptures.

Overseers or Bishops.—St. Paul retreated from Berea, as he had immediately before from Thessalonica, to avoid the enmity of the Jews, which his success had provoked. Leaving Silvanus and Timothy at Berea, he made his appearance in Athens alone. He did not think it enough simply to preach the Gospel; but provided for the government and order of the churches, and what he did on this occasion was probably in accordance with what the Apostles did generally. Silvanus was now left at Berea. As soon as Paul arrived at Athens, he requested Timothy to return to Thessalonica, and it is supposed that Luke was stationed at Philippi. When these fellow-labourers rejoined St. Paul, the churches in those places were committed to the care of others. Such men probably were Sopater at Berea, and Aristarchus and others in Thessalonica, whose names occur in the Epistles of St. Paul.

St. Paul at Athens.—Athens, at the time of the Apostle's visit, was still distinguished for its learning, though its glory as a republic had passed away. Here he had to confront no longer heathenism in its debased form, but its most cultivated phase. Athens was the centre of Gentile civilization; it was the nurse of art and science, of oratory, poetry, and philosophy. At the Areopagus, or Mar's Hill, he had an opportunity of directing his discourse to the philosophers, both Stoic and Epicurean—sects somewhat corresponding to the

Essenes and Sadducees among the Jews. The Court of the Areopagites had cognizance of religious causes, before which once Socrates had been tried and condemned. It is not, however, likely that St. Paul was formally tried, or that he did more than address an audience, when an occasion offered itself. Nor were his efforts fruitless. Availing himself of an evidence of their excessive fear of their deities (for this is the idea conveyed by the word translated *superstitious*) suggested by an altar which, on some occasion of public calamity, their superstition had erected, and on which were engraven the words "*To the unknown God*," he reasoned upwards from natural religion to the necessity of a resurrection and a future judgment. A considerable impression was made, and, though many mocked, some desired a further exposition of the Apostle's doctrine; and, among others of reputation, a member of the Areopagus, Dionysius, became an earnest convert.

The Epicureans were *Atheists*. The Stoics were *Pantheists*. The former were materialists, and believed in the eternity of particles. In their moral creed, they held that good consisted in the regulation of the passions, mere libertines being a false kind of Epicureans. They held that the body and soul became dissolved at the end of life, and would therefore necessarily oppose the doctrine of the Resurrection. The Epicureans were represented among the Jews by the *Sadducees*. The Stoics, on the other hand, held that a pervading spirit was everywhere, that God was the Spirit of the universe, and *was* the universe. In morality, they taught

that all good consisted in self-mastery; that to the wise all outward things were alike, pleasure or pain. They thought that the soul was corporeal, and was either destroyed at death or absorbed into God. To them, therefore, the doctrine of the resurrection was unpalatable. The Stoics corresponded to the *Pharisees* and *Essenes* among the Jews.

St. Paul's method of Preaching.—St. Paul did not adopt one formal style of preaching, but adapted himself to the peculiarities of his hearers. He started from some point of belief common to them and to himself, and so in this sense became "all things to all men." A comparison of his address to the Jews in Acts xiii. with that to ignorant Gentiles in Acts xiv. and the highly civilized Gentiles, the Athenians, in Acts xvii., well illustrates this adaptation to his audience. In the first case, this starting point with the Jews was the Old Testament; in the second, that starting point was God's providence in rains and fruitful seasons; and in the third, he acknowledges with the men of Athens whatever truth was found in the creed of the Epicureans and Stoics. To understand this, it may be useful to analyze separately these three addresses—

I. *St. Paul's Address to the Jews.*—This great speech to the Jews is contained in Acts xiii. 16-41.

(1.) Recapitulation of God's deliverances in Jewish history (16-25.)

(2.) History of the rejection of Christ by the Jews, and God's fulfilment of His promise by raising Him from the dead (25-37).

(3.) (*a*) Personal application to all present; (*b*) Justification

by faith; (c) Warning against rejection of Christ (37-41).

II. *St. Paul's Address at Lystra.*—This model sermon on natural religion is related in Acts xiv. 17. Compare Romans i. 19, where he carries the argument borne by natural religion still further. The Apostle, while he forbids the men of Lystra to worship natural objects as gods, directs them to the true God by a way which they could understand.

III. *St. Paul's Address at Athens.*—In his sermon to the Athenians, as well as that at Lystra, we observe that there is no compromise with error, and yet no ridicule of ignorance. In both cases he does not refuse to appeal to the love of the Creator around them. He tells the Athenians that in their ignorance they were carrying their religious reverence too far in erecting an altar to the "unknown God." He refers to this tendency, not so much as a ground of blame, as a *fact* on which to graft his own argument that he was not an introducer of new gods. He then reveals *the* true God *unknown* to them. He rebukes the pride of polytheism by asserting the common origin of all men, and unfolds the truth which the Pantheism of the Stoics misunderstood—"He made of one blood all the nations of the earth;" "in whom we live and move and have our being!" Out of Him (observe the climax) we can have neither *life*, nor *movement*, nor even any real *being*. The following truths are stated:—(1) The true doctrine of creation as the refutation of idolatry, and the oneness of the human family; (2) The omnipresence of the Creator, and the dependence of men as His offspring, as borne witness by their own poet (Aratus); (3) The inferences from these truths—(*a*) The love and patience of God; (*b*) Ground of repentance; (*c*) God's just anger in final judgment.

Corinth.—At the end of this year, A.D. 52, St. Paul reached Corinth, the capital of Achaia, where he remained a year and a half. Though still alone, he soon received a companion on the arrival of Aquila, whom, as a Jew, the edict of Claudius, just issued, compelled to depart from Rome, where probably for the pur-

poses of trade, he had resided. Here he remained eighteen months, with little hindrance and with great success, among both Jews and Gentiles. This portion of his apostolic labours should be studied in connection with the epistles he wrote during his sojourn at Corinth, as well as the Epistle *to* Corinth written during this interval. The first Epistle to the Thessalonians was sent to that church soon after his arrival. It had suffered persecution in common with the other churches of Macedonia, and the departure of Timothy and Silvanus or Silas would be the more likely to induce the Apostle to send this letter for their encouragement. The second Epistle was also written in the next year, A.D. 53.

Epistles to the Thessalonians.—These letters were intended for the Macedonians generally, though the Thessalonians, to whom the Apostle remembered his visit with much pleasure, had the honour of having them addressed to themselves. That the Apostle intended them for all the churches of Macedonia appears from the expression in 1 Thess. v. 27—"I charge you by the Lord that this Epistle be read unto all the holy brethren." The last two chapters are amongst the most beautiful and important of the New Testament. They contain very striking accounts of *the General Judgment, the Resurrection of the Body, the condition of the quick and dead, the righteous and the unrighteous.* One object which induced St. Paul to send the second Epistle was to correct a misconception which had arisen in regard to an expression used in the first. The Thessalonians had understood him to imply that "the end of all things was at hand." In the second Epistle, he informs them that Time would unfold a great apostacy before the final consummation. It contains a distinct prophecy of an essentially Anti-Christian power within the bosom of the Church itself, under the titles of "the Man of Sin" and the "Mystery of Iniquity." Protestant writers, comparing with this

apostacy the Invocation and Adoration of Saints and Angels, the substitution of strange Mediators, and Image-Worship, have not hesitated to identify it with the departure from true Christian worship which distinguishes the Church of Rome. Earlier writers applied the prophecy to *Gnosticism*.

During the residence of St. Paul at Corinth, Gallio was pro-consul of Achaia or Southern Greece. The accuracy with which the title of *deputy* or pro-consul is assigned by St. Luke (Acts xviii. 12) to Gallio, presents a remarkable instance of an undesigned coincidence in proof of the authenticity of the Acts. For a a short time, until two years before the arrival of St. Paul at Corinth, Achaia had been administered by the more inexpensive office of a *pro-prætor*, but Claudius restored the *pro-consulate*, which was at this time filled by Gallio, the brother of the celebrated Roman philosopher Seneca. Only once during the eighteen months' residence do we find that the Apostle met with molestation, when he was summoned by the Jews before Gallio to answer the charge of "persuading men to worship God contrary to the law" (Acts xviii. 13). Gallio, as soon as he discovered that the accusation had no reference to civil offences, dismissed the case, and afforded rather a triumph to the Apostle.

In the spring of the year 54, St. Paul leaves Corinth with the view of visiting Jerusalem, for the *fourth* time, after an absence of two years, in time for the celebration of Pentecost. Accompanied by his Corinthian hosts, Aquila and his wife Priscilla, he takes Ephesus on his way, where he leaves them. His

desire to be at Jerusalem by the feast induces him to decline the offer of the Ephesians to tarry amongst them, and to content himself with the promise of returning. Timothy and Silas are his companions to Jerusalem.

Third Apostolic Journey.—Scarcely had the Apostle reached Jerusalem, on this *fourth* visit, than he departed once more for Antioch (xviii. 22), which he now visited for the last time. Antioch was the centre of Gentile Christianity. Having, doubtless, definitely completed the arrangements for the constitution of this important church, he sets out upon his third great journey, which he commences by re-visiting the churches he had already organised in Galatia and Phrygia, arriving at Ephesus in the autumn. Apollos, meanwhile, is stationed at Corinth (xix. 1). From the autumn, A.D. 54, St. Paul remains at Ephesus for full *three years.* Ephesus was the focus of Asia Minor, and Christianity had here to combat with idolatry in all its unsoftened rigour. *European* idolatry in Athens and Corinth had a very weak hold upon the popular mind, compared with that which was embodied in the worship of Diana of the Ephesians. Never was worship more enthusiastic, and never was a temple more magnificent, than the worship and the temple of this tutelar Deity of Ephesus. No wonder, then, that the apostolic labours were not suffered to remain unmolested. Many disciples were found here who, having been only baptized with John's baptism, *i. e.*, instructed in the teaching of that eminent forerunner and preacher of repentance,

were baptized into the name of the Lord Jesus and received the Holy Ghost, of whose very existence they pleaded ignorance (c. xix. 2). At first, the Apostle followed his usual course of expounding the Gospel in the synagogues; but he soon found it necessary to withdraw the disciples, and to carry on his daily disputations more privately in the house of one Tyrannus. After two years, certain wandering Jews, who trafficked upon the credulity of the people and pretended to have power over evil spirits, unwittingly afforded a triumph to the Apostles. The seven sons of one Sceva, chief of the priests, called over one possessed of an evil spirit the name of the Lord Jesus, to which the spirit replied —"Jesus I know, and Paul I know, but who are ye?" A kind of religious awe seemed to follow this incident, which was the means of a widely-spread repentance, that led the sorcerers of Ephesus, according to the custom of the age, publicly to burn their manuscript books of incantation. Meanwhile, the prevailing regard for Christianity, and its rapid progress, excited alarm among those who were selfishly interested in the maintenance of Pagan worship. Demetrius, whose craft as a silversmith was endangered by the diminishing value of the silver shrines of Diana, so far succeeded in exciting an assembly against the *new way*, and in favour of the great goddess, that the lives of Paul's companions in travel would have been sacrificed but for the prudence and moderation of the Town Clerk. The tumult on this occasion (related in Acts xix.) may be considered as a prelude to those successive persecutions in Asia

which were fostered by those interested in the ancient worship, and which only ceased in the fourth century upon the conversion of the Emperor Constantine.

The stay of the Apostle had now extended over nearly three years, from the autumn of A.D. 54 to the Easter of A.D. 57. During this period, we must suppose him not to have been stationary at Ephesus, but to have made one or two journeys northward into Macedonia, westward to Corinth, and also to Crete. There is, however, no mention made of these journeys in the Acts. A.D. 55, the Epistle to the Galatians was written from Ephesus itself; but A.D. 56, according to some, he sent off the First Epistle to Timothy from Macedonia, and, immediately before his final departure from Ephesus early A.D. 57, he wrote his First Epistle to the Corinthians.

Epistle to the Galatians.—The province, to the churches within which the epistle is addressed, is situated centrally in Asia Minor. The people were called *Galatæ*, a corrupted form of the word *Celtæ* (hence *Celts*), and were originally emigrants from Gaul. They were also called Gallo-Grecians, a term which still more distinctly points out their origin. They formed part of the Gallic expedition which pillaged Delphi 280 years B.C. After various fortunes they settled down in Galatia. The term *tetrarch* was first applied to the four governors of this province. (See Conybear and Howson, vol. i.)

Most commentators have compared the capriciousness which is said to be the national characteristic of the Gauls (French), and the behaviour of these Galatian Christians, who first would have plucked out their eyes and given them to the Apostle, and then too readily listened to the false teacher who troubled them.

In chapter iv. 13 (which compare with Acts xvi. 6), we find internal allusion to the time and circumstance of their conversion. It appears that, "by reason of the infirmity of his flesh," he was

delayed among them and preached the Gospel. This was on the second Apostolic journey, A.D. 51. Though probably the readers were chiefly Gentiles, the allusion to the Old Testament and the allegorical argument in chapter iv., denote either the presence of a strong Jewish element, or the spread of the Judaizing leaven.

THE OBJECT OF THE EPISTLE.—False teachers had followed the Apostle here as well as elsewhere. They maintained the necessity of circumcision, and of keeping the Jewish law as a fundamental ground of justification. The Epistle is written, like those to the Corinthians, to arrest the rapid spread of these doctrines. The Epistle is divided into three natural parts—

(1.) *The Apologetic* (chap. 1 and 2).

(2.) *The Controversial* (chap. 3 and 4).

(3.) *The Hortatory* (chap. 5 and 6).

In the *first or apologetic* he maintains his own Apostolic credentials. In the *second or controversial* he contends with the wide-spread error of these false teachers. The *third or hortatory* may be subdivided into an urgent exhortation to stand fast in their evangelical liberty (chapter v.), and a further exhortation to *forbearance and humility* (chapter vi.)

The epitome of the Epistle—"after saluting the churches of Galatia and establishing his Apostolic commission against the attacks of false teachers, St. Paul reproves them for departing from that Gospel which he had preached to them and confirmed by the gift of the Holy Ghost. He proves that justification is by faith and not by the deeds of the law—(1) from the example of Abraham; (2) the testimony of Holy Scripture; (3) the curse of the law; (4) the redemption of Christ; and (5) the Abrahamic covenant, which the law could not disannul; he shews the use of the law, and concludes that those who are in Christ are delivered from the law and made the spiritual seed of Abraham by faith in Christ; he illustrates this inference by God's treatment of the Jewish Church, which He put under the law as a minor is put by his father under a guardian; he shews that, by submitting to circumcision, they become subject to the law, and were forfeiting the benefit of the covenant of grace; he furnishes them with instructions how to use their liberty in their practical behaviour; and, after a brief summary of the topics discussed, he commends them to the grace of Christ."

First Epistle to the Corinthians.—We have seen that St Paul, who planted the Church in Corinth, was succeeded by Apollos. The Judaising teachers made such progress after the Apostle's departure, that the Church was rent by at least two serious schisms—the one contending for the Jewish ritual, the other, on the contrary, licentiously abusing the doctrine of Christian liberty. We find the writer had a double object in view.—*First*, The Apostle had been consulted by the Corinthians upon *certain domestic relations* (vii.-i.); *meats offered in sacrifice to idols* (viii.-x.); *the behaviour of women in the public assemblies* (xi., 3-16); *the exercise of spiritual gifts* (xii.-xiv.); *and the collection for the poor at Jerusalem* (xvi). *Secondly*, The Apostle had heard unfavourable accounts of their inconsistency from the "house of Chloe," and he writes to reprove them *for their schismatic spirit* (i. 11.) *for tolerating an incestuous member, and for profanation of the Lord's Supper.*

That it was written at the close of St. Paul's residence at Ephesus, appears from the following passages:—"I will tarry at Ephesus until Pentecost" (1 Cor. xiv. 8), and "Ye are *unleavened*," from which latter expression, it is probable that he wrote during the celebration of the preceding Easter, or feast of unleavened bread, A.D. 57.

On his departure from Ephesus after the tumult (Acts xix. 23), St. Paul set out for Macedonia, but tarried on his way at Troas, where he preached with great success. Titus, whom, as it seems from 2 Cor. ii. 12, he expected to meet at Troas, joined him at Philippi, and gave him a report of the state of the Church at Corinth, and the effect of his First Epistle. This induced him to send a second letter to that Church, which contains many commendatory allusions to the liberal contributions made by the Churches of Macedonia and Achaia. He spent the rest of the year 57 in Macedonia, visiting the provinces even to the borders

of Illyricum, "the Gentiles becoming obedient by the power of the Spirit of God."

Second Epistle to the Corinthians.—The false teacher had charged the Apostle—

(1.) With *levity* or fickleness, because he had intimated a change in his purpose, expressed in the *First* Epistle, of visiting Corinth.

(2.) With harshness, on account of the treatment of the incestuous Corinthian; and

(3.) With *personal* contemptibleness, however weighty were his *Epistles*.

The Epistle may be divided into three parts—

The First—The Introduction.

The Second—His justification from the charge—

(1.) Of *lightness* or irresolution in regard to his changed purpose of visiting them, in consequence of their unsatisfactory state.

(2.) Of *severity* in regard to his sentence of excommunication against the wicked member, which, having had its effect, was now to be repealed (chapters i. and ii.) Having exhorted them to liberal assistance for the poor in Judea, he further defends himself from certain other charges of *arrogance* made by the party of the false teacher.

The Third—The conclusion, containing certain personal exhortations to *purity* and *union*.

In the last two chapters, the writer speaks of his coming to them the *third time*. We find only *one* mention of a visit before this time (Acts xviii. 1). There can be no doubt that he paid a second visit to Corinth on his way from Crete, not noticed in the Acts.

Second recorded Visit to Corinth.—It has already been said that, after leaving Ephesus, St. Paul traversed Macedonia as far as the borders of Illyricum, and reached Corinth for the second time in the beginning of winter,

A.D. 57 (Rom. xvi. 1, 23). Little is recorded of what took place during his sojourn here for three months. He wrote during this interval, early in 58, his Epistle to the Romans, in which he expresses his purpose of visiting Rome and even Spain, after he had once more seen Jerusalem. In this epistle, also, it is expressly said that he was anxious to see the fruits of Christianity in a place, where he need "not build on another man's foundation" (see Romans i. ii. and xv. 18, 22.) This statement is utterly irreconcilable with the assertion of Eusebius (if indeed it is not interpolated) that St. Peter founded the Roman Church in the second year of Claudius's reign. As in other places whither strangers returned after the day of the Pentecost, so in Rome the Gospel had gathered numerous converts before the arrival of St. Paul. It is probable that St. Paul felt it necessary to settle more definitively the great Judaising question, so much debated in the apostolic churches, viz., how far the Mosaic law was binding upon Christian converts. He had already written to the Galatian Church upon this subject. That letter was, however, too limited to the special circumstances of that Church. It was like "the rough and broad lines" of his sketch, which he purposed to fill up afterwards at his leisure in a more full and elaborate manner. Such a finished picture he completes in this Epistle, as a heritage to the universal Church, and to no people could it with more propriety be addressed than to the Christians in the great Gentile Metropolis of Rome. In this epistle, it will be seen how admirably he adjusts the relation

between the Gentile and the Jew. He first gives a vivid description of the depravity of Heathendom, and then proceeds at once to lower the pride of the Jew. After closing his great argument of "justification by faith," in the 8th chapter, he returns to the privileges of the Jews, so that neither Jew nor Gentile should boast over each other. He finally binds the two elements together by the bond not only of *faith*, but of *love* and the relative duties of life.

Epistle to the Romans, A.D. 58.—The Epistle consists of three parts:

The First—which contains the *first eight* chapters, is devoted to the support, upon various considerations, of the great doctrine that man is *justified by his faith in Christ.*

The Second—embracing chapters 9-11, treats of the call of the Gentiles, as well as the rejection and eventual conversion of the Jews.

The Third—consists of practical exhortations, chapter xii. referring to *divine* duties; chapter xiii. to *civil* and *political* duties; and chapters xiv. and xv. to *ecclesiastical* duties.

The first, or doctrinal part, may be thus further sub-divided—

(1.) The Gentiles cannot be justified by their works (c. i. 18-39.)

(2.) Nor yet can the Jews (c. ii. and part of iii.)

(3.) The true method of justification defined, and its excellence (part of c. iii.) shewn by the example of Abraham; the witness of David; and the nature of the law (c. iv.)

(4.) The peace of faith, and super-abundance of grace (c. v.)

(5.) The objection that the doctrine leads to licentiousness answered.

(*a*) By pleading—the very object of Christ's death was to sanctify the life by the communication of a new influence (c. vi.)

(*b*) By the illustration that those who are united to Christ being first released from the law in order to bring forth *fruit* unto God (*i.e. holiness*), have their like-

ness in a woman, who, to be married to a second husband, must first be freed from her former one (c. vii. 1-6).

(6.) The objection that the necessity of deliverance from the law does not imply that the law is evil, answered by the fact (c. vii.) that—

(*a.*) The law is but the exposition of human duty.

(*b.*) Its office is to produce conviction of, and not salvation from sin.

In the spring, A.D. 58, St. Paul set out by land from Corinth, in order to visit Jerusalem and carry the contributions from Macedonia and Achaia. He reached Philippi by Easter, the feast of which has been celebrated from the earliest times (Acts xx. i.) From Philippi he sails on April 5 for Troas, in company with St. Luke, of whom no mention has been made since he arrived at Philippi, six years before, with St. Paul. He had publicly resided there, in charge of the Macedonian Churches during the interval. At Troas, Eutychus was restored to life on the Lord's Day—an accidental testimony to the sacred observance of that day by the first Christians. From Troas he proceeded to Miletus, a neighbouring place to Ephesus, where he collected the Ephesian elders and took that most deeply-affecting farewell, and forewarned them of an approaching heresy. Following a course by sea along the coast of Asia Minor, touching at Patara, the Apostle arrives at Tyre. Undeterred by the ominous predictions of his brethren at Tyre, he passes by Ptolemais and comes to Cæsarea. At Cæsarea, another prophetical intimation of what awaited him was delivered by Agabus, but it deterred the apostle as little as the warning at Tyre.

The Apostle at length reaches Jerusalem for the last and *fifth* visit, a little before Pentecost, after an absence of five years, A.D. 58, where we find James still as the resident bishop, to whom and to the elders St. Paul immediately related an account of his enterprises. The Apostle was at once exposed to the Judaising party, and, at the suggestion of James and the Church, he took the vow of a Nazarite with four others, in order to shew his regard for the ceremonial law, though he condemned it as a means of salvation. This vow consisted in abstaining from wine or other fermented drink for a certain term, during which they kept their heads shaven, and at the expiration of which they brought the promised offering to the priest. But though this satisfied the Judaising Christians, it did not pacify the unconverted Jews. A charge was immediately preferred against St. Paul that he had introduced Theophilus, an Ephesian convert (who, with Luke and Aristarchus, had been his companions on his way from Greece) into the inner part of their Temple. A preconcerted tumult was excited, in which he would have inevitably perished, but for the interposition of Lysias, the tribune. To escape the designs of a desperate conspiracy, he was sent under cover of night to Cæsarea, where Felix the governor resided, before whom he was shortly tried. His real accusers were Asiatic Jews who contrived to keep out of the way (Acts xxiv. 18). Paul's defence made a great impression upon Felix, who, however, to please the Jews, and with the vain hope of a bribe, confined him for two years in prison. It is thought

that, during this interval, St. Luke composed his gospel (Acts xxi. 27 ; xxiii. 25).

At the end of the two years' imprisonment at Cæsarea, Festus had succeeded Felix, and Nero had succeeded Claudius as Emperor at Rome. Before Festus he is arraigned upon a threefold charge of *heresy*, *sacrilege*, and *treason* (xxv. 8). Festus gives to the Apostle the offer of a trial before the Sanhedrim at Jerusalem, but he prefers an appeal to Cæsar (Acts xxv. 1-12) on two accounts—first, that he may avoid a new attack upon his life ; and secondly, that, though as a prisoner, he may accomplish his long-cherished purpose of seeing Rome. Luke and Aristarchus are his companions to Rome. Before he set out, he had the opportunity of pleading his own cause before Agrippa, the great grandson of Herod the Great, whose conscience was greatly alarmed under his faithful address (Acts xxv. 13).

Although St. Paul acted and spoke under the influence of divine inspiration, we have abundant instances of the exercise of human tact. We have seen (p. 150) how differently he addressed the Jews, the less civilized heathen at Lystra, and the more cultivated Gentiles at Athens. We have an example of his skill when he was defending himself from the charge of disloyalty before the Sanhedrim (Acts xxiii. 6). He soon saw that all hope of a fair trial was gone, and he adopts the device of setting the Sadducee part of his hearers against the Pharisee, and there "arose a great dissension." In the 16th verse of the same chapter, he makes use of

certain information received from his "sister's son," notwithstanding the divine promise of deliverance. A similar instance of his tact is seen in xxii. 3, when before the Jews he declares that his zeal was as great as their own, while before Agrippa he declares that he was once himself a member of the Sanhedrim.

Voyage to Rome.—Paul and his companions sail in a merchant-ship bound for Adramyttium, from whence it was expected they would be passed on by another ship at once to Rome. Their course was as follows:—Touching at Sidon, they sail between the island of Cyprus and Asia Minor through the sea of Cilicia. At Myra, in Lycia, finding a ship of Alexandria bound for Italy, they enter it. They pursue their course under Crete, now called Candia, and with difficulty reach a place called "The Fair Havens." St. Paul forewarned the centurion that to persevere in their voyage, at so late a period of the season, would be attended with extreme danger. Despising this advice, the officer directs his way to the more commodious haven in Crete, Phœnice. Soon, however, a tempestuous wind, called Euroclydon (known now by sailors as a *Levanter*) arose, and from the shipwreck which ensued, according to a prediction of St. Paul, they escaped scarcely with their lives (xviii. 14-44). The island in which the entire body of passengers and sailors and prisoners, two hundred and seventy-six in number, found so marvellous a refuge, was found to be *Melita* or the modern Malta. It was here where a remarkable incident took place. A deadly viper seized upon the Apostle's hand without inflicting the

slightest injury. The fickle interpretation put upon this incident is deserving observation, since it is characteristic of an unthinking and barbarous people. From Melita, after three months, the party embark on board a ship of Alexandria, and coasting rapidly along Italy, tarrying first three days at Syracuse,* the capital of Sicily, and touching at Puteoli, finally arrive at Rome in February of A.D. 61. The Christians, however, of Rome shewed their anxiety to see the Apostle by sending two deputations—one to Appii Forum, distant thirty miles, and the other to "The Three Taverns," twenty-four miles from the city.

For two years St. Paul remains under military custody, but dwells and preaches in his own hired house (Acts xxviii. 11-31). During the first of these two years, he writes his letters to the Ephesians and the Colossians, in which he makes reference to the circumstance of his imprisonment. The Epistle to Philemon, sent by Onesimus, as well as that perhaps to the Philippians, which was sent by Epaphroditus, were written in the second of these two years. At the end of this period, probably the Acts of the Apostles was published.

Epistle to the Ephesians contains allusions to his imprisonment iii. 1, iv. 1, (vi. 20) without any expectation of a release; on this account it is supposed to be written A.D. 61, soon after St. Paul's arrival in Rome.

* On leaving Syracuse, St. Luke uses the expression "*we fetched a compass*," or took a circuitous route, which Joseph Smith, the Mormonite Apostle, expounds by an amusing anachronism—"we brought up the *mariner's compass*."

The Epistle contains, after its description at the opening—

Chap. I.—III.—*Thanksgiving* for the blessings of the Gospel, and prayer for those who partake of it, and specially for the establishment of the Ephesians.

An Exhortation—to walk worthily—

(1.) In general.

(2.) In regard to truth, meekness, honesty, and other Christian virtues.

(3.) In regard to the relative duties of life.

The Conclusion, enjoining them to war the spiritual warfare.

The letter was sent by Tychicus, as well as the Epistle to the Colossians.

Epistle to the Colossians.—Similarity in contents and style shews that this and the Epistle to the Ephesians were written about the same time; and, indeed, for mutual explanation, they should be read together.

The Epistle, after the Introduction, contains—

Chap. I., II.—*A Thanksgiving* for the excellent character he had heard of them. After an interruption, in which he describes the excellence and dignity of Jesus Christ, "who created all things, whether thrones or dominions, principalities or powers," he returns to this as the chief burden of his letter.

Chap. II.—*A General Exhortation* to avoid superstitious worship of angels, and other corrupt additions.

Chap. III., IV.—*A Particular Exhortation* to discharge the relative duties of life unblameably.

St. Paul begs that this Epistle may be read (iv. 16) to the Laodiceans, and that they should read the Epistle *from* Laodicea. This may mean that the neighbouring churches of Laodicea should have the benefit of both the Epistles, of which Tychicus was the bearer. The Ephesians were to send theirs to Laodicea, which, when read by them and forwarded to the Colossians (in exchange for the Epistle written to the latter), would be properly described as the Epistle *from Laodicea.*

Colossæ was a populous city of Phrygia in Asia Minor, but by whom the Christian church was founded is not known. Epaphras ministered to it, and might have established it; certainly not St. Paul, as appears from Col. ii. 1.

Epistle to Philemon.—Philemon was a person of repute at Colossæ. He was converted under the ministry of St. Paul. Onesimus (a Greek word meaning *profitable*, to which St. Paul clearly alludes in verse 11) was a slave of Philemon, and, having plundered his master, fled to Rome about the time when the Apostle expected release (v. 22), *i.e.*, A.D. 62. At Rome he appears himself to owe his conversion to the same ministry as his master before him. The reality of this change being beyond dispute, he is sent back with this letter to his master, the Apostle being security to his future fidelity.

Epistle to the Philippians.—The church at Philippi was planted A.D. 52 or 53 (Acts xvi. 9-40), which St. Paul revisited A.D. 60 (Acts xx. 6). The people felt strong attachment to him, which they manifested by sending him supplies (iv. 15, and 2 Cor. xi. 9), and, as soon as they heard of his imprisonment, they sent one of their pastors, Epaphroditus, with a present. The return of Epaphroditus was the occasion of this letter.

The structure of this Epistle is not dissimilar to that of the Epistles to the Ephesians and Colossians. After a brief introduction, he expresses his gratitude for their stedfastness, and prays for its continuance. He then proceeds, in a strain truly sublime and eloquent, to maintain a conduct worthy of the Gospel, and so "working out their salvation with fear and trembling," he might rejoice in the day of Christ.

After this he cautions them against the Judaising teachers who preach Christ through envy and strife, and after recommending Virtue in its Christian extensiveness, and alluding to the different bases on which Grecian philosophers had placed it (iv. 8), he concludes this inimitable Epistle, the only one containing unqualified approbation, in which no censure is expressed or implied.

The Epistle to the Hebrews.—Though it does not bear his name, and is written in more accurate Greek * than the other Epistles of St. Paul, it has been ascribed, by the Early Church, to

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* This has been accounted for by supposing, with Jerome, that the Epistle was translated by another into Greek, as fast as he composed it in the Hebrew.

his inspired pen. If so, it was written at the close of or soon after the imprisonment at Rome, and the object of the writer was to warn the converts in Judea of the danger of apostatising, to which, as a body, they were exposed by reason of the persecution and the arguments of the unconverted Jews. The Epistle may be analyzed after the following method:—

This important Epistle, written to the Jews of Palestine, as the whole structure of it denotes, had for its great object to prove "*Christ the end of the Law for Righteousness to them that believe.*" A knowledge of the Old Testament is necessary for its comprehension.

The Epistle contains the leading arguments,

I. Christ's superiority to *Angels.*
II. His superiority to *Moses.*
III. His superiority to *Aaron.*

The *first* proposition rests upon the following truths:

(1.) He has (i. 4, 5) a more excellent name than angels. (2.) The angels (i. 6) adore him. (3.) The angels (i. 7) were created by him. (4.) He had (i. 8, 9) greater gifts. (5.) He is (i. 10, 12) eternal. (6.) He is (v. 13) more highly exalted. (7.) They are (i. 14) only *servants*, He is the *Son.*

The *second* proposition rests upon the truth, that Moses was a *servant*, but Christ was the *Lord* (iii. 7—iv. 13).

The *third* proposition, with its practical inferences, is discussed from chapter iv. 14 to chapter xii. 29. It is enforced principally upon these considerations,

(1.) Christ is the Son of God (iv. 14).

(2.) He was consecrated our High Priest by God (v. 4-10).

(3.) He was consecrated not after the order of Aaron, but of Melchisedec (chap. vii.)

(4.) He was not a *typical* but *real* High Priest (chaps. viii. and ix.)

The Epistle concludes with exhortations to practical duties in chapter xiii. which are enumerated at the heading of that chapter.

The circumstances of the church when the Apostle wrote must be borne in mind. There was a tendency on the part of the Jewish element to listen to the arguments of the Judaising teachers, and even to relapse into Judaism. The object of the

Apostle is to confirm them in Christianity, and to warn them against, not *lukewarmness*, not *inconsistency*, but positive *apostacy*. Hence those fearful passages in vi. 4-6, and x. 26-28.

The Epistles of St. Paul.—The epistles may be usefully viewed under four groups:—

(1.)	1st Epistle to the Thessalonians. 2d Epistle to the Thessalonians.	Written in his *early* ministry.
(2.)	Epistle to the Galatians. 1st and 2d Epistle to the Corinthians. Epistle to the Romans.	*Controversial* epistles.
(3.)	Epistle to the Ephesians. Epistle to the Colossians. Epistle to the Philippians. Epistle to Philemon.	Epistles of his *later* ministry, written in prison.
(4.)	1st and 2d Epistle to Timothy. Epistle to Titus.	*Pastoral* epistles.

The Martyrdom of St. Paul.—After the termination of the second year of imprisonment, the Apostle was tried before Nero. The issues of that trial are a matter of much controversy, and as the Acts of the Apostles closes before the event, we can but gather our conclusion from incidental allusions in his Epistles to this period. It is the opinion of many learned men that St. Paul was acquitted on this occasion; that, afterwards, he executed his purpose of visiting Spain and, among other western parts, our own country; that he returned by the Levant to the East, and thence revisited Asia Minor and Greece, and, having passed through Corinth, eventually with St. Peter suffered martyrdom at Rome.

Others have come to an opposite opinion. The expression used by Clement of Rome, that he went "*to the boundary of the West*," is not made to mean his visit to Spain or Britain, but to apply to his arrival simply

at Rome. They believe that, during his two years' residence at Rome, witnesses from all those parts which he was accused of disturbing, were being prepared; that the Jews produced them especially from Ephesus, and, amongst them, Alexander the copper-smith, to whom St. Paul refers as "having done him much harm;" that his friends, except St. Luke (2 Tim. iv.) "forsook him and fled;" that he was denied the liberty, henceforth, of "his own hired house;" that he besought Timothy "to come from Ephesus before winter," and to bring with him "his parchments and a cloak," a request that affectingly sets forth his altered condition for the worse; that St. Peter reached Rome about this time; that a *second* trial took place in the early spring, when he was condemned to be beheaded, a few months before St. Peter was crucified. That Peter, however, was ever even in Rome, is a fact by no means beyond dispute, though the excess of evidence is apparently in its favour.

THE HISTORY OF THE ENGLISH CHURCH.

THE English Church can be traced back to a period long before any claim of supremacy was allowed to the Bishop of Rome. There is sufficient evidence to shew that it was founded in the apostolic age; but before producing this evidence, it will be well to adduce some proof that the claim of Romish supremacy was unknown during the first centuries. The claim cannot assuredly be found in the New Testament. The Romanists urge, indeed, the passage where our Lord commits the keys to that Apostle. But this was emblematical of Peter's mission, whose office it was to open the door of Christianity, first to the Jews on the day of Pentecost, and afterwards to the Gentiles by the conversion of Cornelius. They also urge the memorable ascription—"*Thou* art *Peter*, and upon this *rock* I will build my Church." Allowing, as we honestly must, the connection between the Greek word *Peter* (which is derived from a *stone*) and *rock*, the language of the metaphor must denote *durableness*, but not *supremacy*. The conduct of the Apostles, as at the first Council held at Jerusalem

(Acts xv.), shews that no such interpretation was understood by them. It was not till a much later age, long after a deference began to be paid to the Romish Bishop, that any writer dreamt of enforcing an interpretation which gave not only to St. Peter, but to his successors, an authority which he never claimed for himself.

The apostolic fathers of the *first* century are five in number; but, personally known as some of them were to the Apostles themselves, they did not learn from them this doctrine of Peter's supremacy. Their extant works are translated by Archbishop Wake, and any one who takes the trouble to read them for himself will convince himself of this fact.

If we examine the testimony of the *second* century, there are more abundant materials for the establishment of the same truth. In this century, a dispute arose in the Christian Church upon the subject of the exact day when Easter should be kept. The eastern churches, like that of Ephesus, took one view; the western, like that of Rome, took another. On the way, we may remark that the ancient British Church adopted the eastern custom, and thus bears a traditionary evidence of its original independence of Rome. Now we learn from history that Polycarp, who was Bishop of Smyrna, discussed the question while on a visit to the Bishop of Rome, maintaining, in defence of his own custom, that he had learnt it from St. John himself. The necessity of some uniform practice was strongly felt; but, amidst this diversity of opinion, we find no claim set up by

the Bishop of Rome to a divine right to settle what was thought an important question of controversy. At the close of this century the dispute was revived, and the then Bishop of Rome refused to communicate with the Bishop of Ephesus and the other eastern churches, because they rejected his custom. And how was this proceeding regarded by all the other churches, eastern or western, whatever were their views of the question in dispute? Protests, strong and indignant, were poured forth from all quarters of Christendom against so unjustifiable a stretch of power, and among those documents one has been preserved from the pen of the venerable martyr, Irenæus, which administers a severe rebuke to the Bishop of Rome for so unheard-of an assumption of authority.

Another century passes, and the *third* brings with it a fresh question of dispute; and it was this: whether those baptized by heretics should, or should not, be re-baptized? Cyprian, the well-known Bishop of Carthage, held the affirmative side of the question; the Bishop of Rome held the other. The latter, whose name was Stephen, not liking the decision of the African Council, excommunicates it, and the tenor of Cyprian's reply deserves attention, inasmuch as, though he was a well-known advocate of what might be called strict Church principles, yet he takes ground that is truly Protestant. Stephen had supported his own opinion—not by any pretended right of interpretation, but by a tradition preserved, he said, in his Church—that imposition of hands was sufficient, and that re-baptism was improper.

"But whence," answers Cyprian, "does this tradition come? Does it come down from the authority of our Lord and the Gospels, or from the apostolic Epistles? If so, let this divine and *sacred tradition* be observed. But *custom without truth on its side is only antiquity of error.*" It is important to weigh, in modern controversy, this time-honoured sentiment, and to examine in what sense Cyprian used the term "tradition." The arrogance of Stephen is afterwards interpreted by Cyprian as an attempt to assume to himself the character of a "bishop of bishops."

Source of Romish pre-eminence.—But it may be asked—is there no historic evidence that, at very early periods, considerable deference was paid to the Romish bishops? Of this there can be no reasonable doubt, and there is as little cause for wonder. From earliest times, to settle questions of dispute, councils of bishops were held, who came from all parts, and it was indispensable that *some one* should preside. Thus James, as we have said, presided at the Council of Jerusalem mentioned in the Acts. Rome was the centre of the world, the mart and capital of the last monster empire. After the conversion of its emperors to Christianity—of whom the first was Constantine, a *Briton*—the position of its bishops would necessarily be one of superior dignity as compared with other bishops. There can be no doubt that this accidental circumstance gave to the Pope his original eminence; but if such eminence was still to depend upon the *political* influence of the Roman states among the nations of the world, it would,

on this principle, at the present moment be very small. The precedency which was allowed to Rome was also allowed to the Churches of Antioch and Alexandria, for the same reason. History, indeed, abundantly testifies that the theory of a bishop's office was this—that it was *twofold:* he had a charge over his own Church, and a joint authority with all other bishops, when assembled in council, for the settlement of controverted questions, over which whoever presided was regarded as a *chief amongst equals.* However much it may be shewn by Rome that her bishops became presidents by custom, it can just as easily be proved that their authority was no other than is justly due to such office. To this custom, however, ceded at first by courtesy and sufferance, must be traced that enormous claim, in after ages, of universal dominion asserted by Pope Pius at Trent.

The independence of the primitive churches was a natural consequence of the equality of the apostles. The first four* general councils directly acknowledge and confirm this equality, while they allow to the Church of *Rome,* as the imperial city, a precedence of rank but not of jurisdiction; at the same time they allot the second place to the Church of Constantinople, and for the reason expressly stated that "Constantinople is near Rome." The twenty-eighth canon of Chalcedon contains these words:—"We following, in all things, the decisions of the Holy Fathers (viz., those assembled at the council of

* These four councils were, that of Nice, A.D. 325; Constantinople, A.D. 381; Ephesus, A.D. 431; and Chalcedon, A.D. 451.

Constantinople), do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, near Rome. For the Fathers properly gave the primacy to the throne of the elder Rome, *because that was the imperial city.*" It is clear that Rome's precedency in rank, springing from human convenience, had not yet grown into the papal claim to supremacy, founded upon divine right (*Jus Divinum*).

Nevertheless, the Bishop of Rome was not slow to press her advantages, and in doing so, there are many examples in history of rebuke which he received from other churches. The bishops of the East, in the fourth century, had called a council at Antioch, and were reproved by the Bishop of Rome for not first obtaining his leave and order. The Eastern bishops reminded the Bishop of Rome that Rome owed her faith to the East, and to allow superintendency to Rome was to set the *daughter* above the *mother*. The council of *Milevis*, A.D. 416, at which St. Augustine was present, required the inferior clergy who had disputes with their own bishops to bring their case before the neighbouring bishops, but strictly prohibited all appeals *beyond the sea* (to Rome). Three years later, at the sixth council of *Carthage*, the Bishops of Rome claimed a right of appeal, and grounded the claim upon a Canon of the Council of *Nice*. The assembled bishops sent to Constantinople, Alexandria, and Antioch, for the Acts of this Council, but as no such canon was to be found, they marked their opinion of the dishonesty by indignantly confirming the above Canon of Milevis.

The doctrine of the Pope's supremacy was never *at any time* universally acknowledged. For the first three centuries it was never claimed. In part claimed during the next three, it was kept in check by the rival claims of the patriarchs of Constantinople, who were animated by a similar spirit of ambition. When the emperor Phocas was induced to transfer the title of Universal Bishop from the Patriarch to Pope Boniface, then the Papal pretensions began rapidly to assume enormous proportions. Meantime protests arose from every quarter, and from time to time. Not only did the Eastern churches successfully assume an attitude of uncompromising resistance; but on the western continent these parties, loud and earnest, rose from Britain, France, and Spain. Not till the reign of Henry II. did Ireland resign her liberties to English rule and Papal invasion. But in spite of resistance and protest on the one side, ambition and craft on the other prevailed, until at the famous Council of Trent, A.D. 1563, the Modern* Church of Rome demanded to be acknowledged as "the Mother and Mistress of all churches."

The Antiquity and Original Independence of the Church of England.—We have seen that the early churches denied any supremacy over the rest in the third century. Long, however, before this, the Apos-

* Her peculiar and prominent doctrines are as modern as her pretensions to power. Thus the worship of images and of saints was decreed in the eighth century. Transubstantiation was unknown as a term before the twelfth, and unconfirmed as a doctrine before the thirteenth; Purgatory was decreed in the fifteenth.

tles, if not St. Paul himself, evangelised and converted the old Britons. When St. Patrick came to Ireland, in the *fifth* century, from Rome, he found, as Romish historians allow, an existing church; and when, in the *sixth*, Augustine came to England, he did the same. It is curious that we are indebted to one of the first bishops of Rome, Clement, for the assurance that St. Paul preached the gospel "to the utmost bounds of the west"—an expression, perhaps, used by the Latin writers to express these very isles. We know that Caractacus, the old British king, was a fellow prisoner at Rome with St. Paul, and that he was converted to Christianity, and upon the testimony of the British Triads, or ancient records, his family brought back Christianity from Rome. We know, also, that the first bishop of Rome, *Linus* (mentioned in 2 Tim. iv. 21), was a Briton. The proof of this statement is so interesting as to deserve especial notice. Clement tells us he was the son of *Claudia*. In his epistle to the Romans, St. Paul says—"Salute Rufus." This was A.D. 60. Six years later, he says to Timothy—"Eubulus greeteth thee, and *Pudens* and Linus and *Claudia*." Now we happen to have the remarkable witness of the Roman poet, Martial, that this *Rufus* and *Pudens* were the same person—that he was married to *Claudia*, and that she was a British lady. Thus remarkably is heathen witness pressed into the service of Christianity, exhibiting fresh sources of British evangelisation. Martial was at Rome at the very juncture of the release of Paul and Caractacus, and as if to identify this

British matron more unmistakeably, he styles her as *Claudia Rufina.**

Although the records of the history of this church are scanty, and come through unfavourable channels, there are sufficient notices through succeeding centuries to prove its entire independence and self-government. In the second century, Tertullian, in his tracts against the Jews, bears this testimony — "Those places of Britain which the Roman arms have not yet been able to penetrate, *are subject to Christ.*"

In the next century, Origen, A.D. 230, enumerating the victories of Christ, triumphantly sums them thus up—"The power of our Lord and Saviour is both with those who, *in Britain*, are separated from our coasts, and with those in Mauritania, and with all who under the sun have believed in his name." There is concurrent witness that, during this century, the church in these isles was not only existing, but highly flourishing.

In the *third century*, her purity was tested by the fires of persecution, called the *Diocletian*. At its very commencement a fearful edict went forth from Rome for the complete extinction of Christians throughout the vast empire. Our own earliest historian, Gildas, gives a most pitiable description of these sufferings in Britain, amidst which "the churches were demolished, the Holy Scriptures were burnt, the priests and people dragged to the shambles and butchered like sheep."

* Claudia cæruleis cum sit Rufina Britannis.
Edita, quam Latiæ pectora, plebis habet.—Lib. xi. 54.
Claudia, Rufe, meo nubit Peregrina Pudenti.—Lib. iv. ep. 13.

St. Albans, in Hertfordshire, is an existing testimony to these truths, deriving its title from the most eminent of the martyrs bearing that name. These persecutions were terminated by the proclamation of Constantine, as Emperor of Rome, who was converted to Christianity, and was moreover a Briton. After an event so auspicious, general councils became common, and the presence of British bishops, if their presence can be proved, must be regarded as an irresistible evidence that the British branch was fully recognised as a branch of the universal Church. And what are the facts? A sect called *Donatists*, who, though not the first heretics, were the first real Dissenters, held views which were regarded as contrary to Catholic truth, and a council was summoned at Arles by the Emperor. At this council, which was held A.D. 313, we find three British bishops present, corresponding to the three British districts, York, London, and Caerleon, regularly summoned, and subscribing their names. In A.D. 347, the three metropolitans were again present at Sardica, and again at Ariminum, A.D. 359. Meanwhile, A.D. 325, the well-known council at Nice was summoned, where the independence of all national churches was laid down, and *perfect independence of all foreign jurisdiction.* In all these facts, we have this most undoubted and undisputed witness to the British Church, that the validity of her orders was never questioned, that her form was episcopal, that her bishops took part in the synods of churches, and helped, by their signatures, to ratify their decrees and canons.

That the British Church was also pure in doctrine may be concluded from the fact that the three last councils were held for the condemnation of Arianism, and from the express testimony of different contemporary writers. Early in the *fifth century*, the heresy of *Pelagius* (*i.e.* Morgan or *sea-born*), a Welsh monk, had infected not only British but foreign churches. The heresy consisted in denying the doctrine of original sin, which he derived from his intercourse at Rome with a disciple of Origen. The British bishops invited certain bishops of Gaul to join them in a conference with the Pelagians at St. Albans. Not only this but the following century gave proof of the vitality of the British Church, for we find her in numerous councils taking the most active measures for the suppression of this error.

Thus much we learn of the *British* Church as distinguished from the English Church. It was founded in Apostolic times if not by Apostolic hands. It was wholly independent of Rome, as is seen by many varieties of practice, such as the time of keeping Easter, the clerical tonsure, the rite of baptism, and the celibacy of the clergy. The persecutions which devastated the western churches previous to the Diocletian rarely reached it, while they had rather the effect of drawing away attention and leaving it to itself.

Saxon Paganism.—A new era now breaks upon the history of the country. After the removal of the Roman legions, upon the decay of that empire, the inhabitants were assaulted by the Picts and Scots. The help of the Saxons from northern Germany was invited,

who managed first to gain a permanent settlement, and then to possess themselves of the whole country. The Britons preferred to retire with their independence and their Christianity, rather than to become subject to the Saxon intruders. Numbers, however, remained amongst them, and throughout the century that intervened between the arrival of the Saxons, A.D. 449, and the mission of the Roman monk Augustine, A.D. 596, the British Church struggled on in its existence.

Arrival of Augustine.—Now it becomes a question of the greatest moment to examine this new portion of history. Christianity had existed from apostolic ages in the land, though driven under Saxon persecution to the extreme borders of Wales and Ireland for a time. The professed object of Pope Gregory in sending over Augustine and forty others was to convert these Saxons. However well intentioned this mission was—however favourable to the enlargement of Christianity, as it was to the spread of literature—however much the conversion of the Saxons was expedited by strangers more rapidly than it was likely to be by the British themselves, on whom they had trampled—the early history of the British Church and the testimony of later writers deny to Rome the boast not only of evangelising the Britons, *but even converting the Saxons.* There is no proof that the Saxons were inaccessible to British Christianity, and that the Britons were indifferent, as Augustine pretended, to their conversion. One thing is sure, that the very success of Augustine was secured by the help of the Christianity he already

found. Bertha, the spouse of Ethelbert, king of Kent, by whose favour his monks gained their footing, was a Christian; and we have very express testimony that many districts of the Saxons were converted afterwards, not by the Saxon bishops consecrated by Augustine, but by the British who had retired into Wales. It is difficult to arrive at the exact proportion of their respective successes, for the only source of our information is the Saxon historian Bede, who, though dignified by the title of venerable, "saith as little as he well could that tendeth to the honour of the British Church."

We know, indeed, that the British Bishop of London and the Archbishop of York were driven by persecution into Wales, A.D. 586, scarcely ten years before Augustine's arrival; but this is no proof that any large number of the clergy had departed also. It is also known that, where Augustine erected his See at Canterbury, there was already a Christian Church, where Queen Bertha worshipped.

It is difficult to determine what were the simple motives which induced Gregory to seek the conversion of the Saxons. Roman historians, of course, attribute those of the purest kind. There is, however, no actual evidence of this, unless we accept that stupid story of the youths from the Angle-land, whose fair countenance and unconverted condition are said to have excited the Pope's compassion, when he said, "They are more like angels than Angles." On the contrary, there is too much reason to believe that one chief object was to

nullify the British Church, because its episcopate was not derived from Rome. In a letter to Augustine, he expressly commits the oversight of the British bishops to him; but not so the French, because "the Bishop of Arles received the pall (*a woollen mantle*) in ancient times *from his predecessors.*" When Augustine arrived, there were seven bishops of the British Church still existing subject to the Archbishop of Caerleon. There was therefore an English Church as distinct from the British Church. Augustine proposed union with them on these terms—(1.) That the British Church should observe the practice of the Western Churches as to the time of keeping Easter; (2.) That it should adopt the Roman ritual in the administration of baptism; (3.) That it should submit to the authority of the bishops of Rome. These terms the British Church at once rejected, nor would it recognise Augustine as Archbishop of Canterbury, to which office he was consecrated in France, soon after his arrival, by the Bishop of Arles, with the title of Legate of the Pope. It was not until A.D. 755 that the ancient British Church conformed in these particulars to the Roman Church.

The plea of Augustine—the conversion of the Saxons. —In the whole conduct of Augustine as an instrument of the Bishop of Rome, there was not only an unjustifiable assumption of authority, but a direct infringement of Catholic rule. At the Council of Nice, A.D. 325, the independence of every province was established. To usurp this jurisdiction over a foreign land, where a church was represented at this identical council, and

to consign it to a stranger, was an act contrary to justice and to the canons of that famous council.* It is true that this Church was driven for a while to the wilderness, but still it was there; nor does there seem to be any reasonable doubt but that it would have fulfilled its mission of converting the Saxons. To establish this opinion the following facts must be considered:—

(1.) The Saxons were desirous to receive the Christian faith, as is acknowledged by Augustine at the time in these words—"We are informed" (writing to the French clergy) "that, through the mercy of God, the English nation is desirous to turn Christians." It is reasonable to suppose that this desire among a people whose worship was a mixture of hero-worship and that of the heavenly bodies, must have proceeded from the exertions and example of their British enemies; and, doubtless, this fact must have reached Gregory through Bertha, the Christian queen of Ethelbert, who was herself a native of France, and who for this reason, as well as her hostility to the British, was likely to seek the propagation of Christianity through France and Rome, rather than through the vanquished British. It is true that Ethelbert was converted by Augustine, and that his example was soon followed by the kings of some of the other provinces.

* How far Pope Gregory was departing from the views of earlier Christians, is seen in this remark of Pope Leo, A.D. 400—"The privileges of the Churches, confirmed by the Council of Nice, cannot be destroyed by wicked usurpation."

(2.) The British bishops took pains to ascertain whether or not the object of Gregory and Augustine was simply to *aid* them in converting the Saxons, but when they discovered that it was rather to forge a spiritual yoke for themselves, and indirectly also to countenance the unjust usurpation of our Saxon ancestors, they boldly and firmly resisted them. The history of the interview between them clearly proves this point. Taking the advice of a certain pious man, the British bishops determined to give the right hand of fellowship to the Roman strangers, if, by their humility, they shewed that they bore the yoke of Christ. Shocked, however, by the haughty bearing of Augustine, Dinooth, in the name of the rest, delivers this mild but decided reply—"Be it known, and without doubt unto you, that we all are obedient subjects to the Church of God, and to the Bishop of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and *to help every one of them, by word and deed, to be the children of God;* and other obedience than this we do not know to be due to him whom you name to be Pope, even to be the father of fathers (*i.e.* bishop of bishops, Pope being *papa* or father), to be claimed; and this obedience we are ready to give and to pay to him, and to every Christian continually. Besides, we are, for our parts, subject to the Bishop of Caerleon-upon-Usk, who is, under God, appointed to superintend us." This beautiful and faithful reply intimates two things—*first*, that the old British bishops, driven though they were before their

invaders into the western parts of the island, were ready to accept the help of any foreign missionaries for the conversion of their oppressors; *secondly*, that they regarded the claims of these Roman strangers as an unjustifiable intrusion. History tells us the painful sequel. Augustine had recourse to threats, and predicted vengeance. The prediction was fulfilled, not till *after* Augustine's death, when, according to Bede, 1200 British clergy, accompanying the army of their people against Ethelfrid, king of Northumbria, with no other weapon than that of prayer and exhortation, were nevertheless singled out for utter and immediate massacre, before the armed troops were attacked (A.D. 607).

Finally, the great part of the Saxon Heptarchy, or Angle-land, was, after all, not evangelised by the *Romish* missionaries, but by the old natives. The Saxon historian, Bede, is still our authority. It is acknowledged that the party of Augustine re-established bishops at York and London, from which, in A.D. 586, the Saxons had expelled the lawful British ones. This happened A.D. 625, while Edwin was king of the north. On his death, Oswald became king of Northumbria, the vast country lying north of the Humber and extending to Edinburgh. In his youth, for seventeen years, he was an exile among Irish Christians in Iona (a Scottish island, originally colonised by the devoted St. Columba from Ireland). His very first act was to send for missionaries from the place where he received his own Christian education, and he soon, by obtaining the consecration of Aidan as bishop, laid the foundation of the See of

Durham. Bede gives this candid opinion :—"Aidan, a bishop of uncommon meekness, piety, and moderation, and having a zeal for God, *but not according to knowledge*, answered the call (*i.e.* of Oswald). Vast numbers of the Irish (then called *Scots*) followed him daily into Britain."

(1.) Not many years later, we learn from the same historian that this very king Oswald (called in Saxon a Bretwalda) paid a visit to the King of Wessex (*West Saxon* land) on a matrimonial errand, whom, with his family and lords or Thanes, he converted to Christianity. It is true that he was assisted by a foreign bishop, who coincidently arrived from Rome, and who was appointed to the See of Oxford. This happened A.D. 635.

(2.) In a similar manner, the great *midland district*, then called Mercia, became Christianised by the conversion of its king, who had married Oswald's granddaughter. He obtained as the Bishop of Mercia (or Lichfield) Diuna, consecrated not from Rome or by Rome, but by Finan, who succeeded Aidan as Bishop of Durham. (See above.)

(3.) *East Anglia* (with London for its capital) was originally seized by the Roman party; yet it soon relapsed into idolatry. It was after this relapse of the East Saxons into idolatry, that London received St. Chad as its bishop, who was also consecrated by Finan, assisted by two *British* bishops. Through his labours, and those of his immediate followers, the heathenism of the modern diocese of London was in reality extirpated.

Growth of Papal Influence.—During the two centuries which followed the arrival of Augustine in Britain, the Papal power made great strides on the Continent. That power was still further increased in the ninth century by the fabrication of the *False Decretals* or letters purporting to be written by the Bishops of Rome from Clement downwards, and claiming for those bishops the right to hear appeals from all ecclesiastical judgments. The ignorance of the times favoured the counterfeit, as Romanists themselves admit the work to be.

Papal power in Britain.—It was about A.D. 669, that the whole Saxon Church owned the supremacy of the Bishop of Canterbury in the person of Theodore, who refused to recognise any bishop consecrated by the British or Scottish prelates, without imposition of hands from one in full communion with the Church of Rome. The British Church, for all this, continued to maintain a separate existence from the Saxon Church until the twelfth century, when Wales, so long the sphere of its independent existence, became under Edward I. attached to England, and the old and genuine British Church was brought to acknowledge the jurisdiction of Canterbury. Before this period, there are many instances on record of resistance to the decisions of the Popes on the part of the clergy and princes. The Theodore just referred to, and the King of Northumbria, set at nought a decision in favour of Wilfrid, Bishop of York, who had appealed to Rome against the division of his diocese. And, again, when this same Wilfrid was

deprived by another archbishop and a synod of his diocese, the latter refused to acknowledge the authority of the Pope, who interfered on his behalf. A third well-known instance occurred when the northern bishops opposed the Archbishops of Canterbury and the Romish party on the subject of Easter—a question afterwards settled in favour of the latter at the Synod of Whitby. During the ninth and tenth centuries, in Britain as well as elsewhere, Christianity was much degraded by corrupt and superstitious practices. Moral and intellectual debasement favoured the gradual encroachments of the Bishops of Rome. It was but gradual. Alfred the Great had studiously disallowed the supremacy of the Roman See; and it was not before the Norman Conquest that the Pope had really established his spiritual headship. The Pope had supported William I. in his invasion of England, and made that support an excuse and opportunity for sending legates from Rome. William Rufus, however, was less subservient, and determined to retain in his own hands all ecclesiastic appointments. Another circumstance which proved favourable to the growth of Papal power was the *Crusades*. So greatly had it increased in the reign of Henry I., that this monarch found it difficult to protect the liberties of the English Church. After protracted dispute and resistance, he was induced, A.D. 1100, to give up his right of nominating to bishoprics, reserving to himself the ceremony of homage. In the next reign, A.D. 1135, during the civil wars, the Pope extorted from Stephen the right

of appeals to Rome in matters ecclesiastic, a right which his predecessor, Henry I., had declared to be "unheard of in his kingdom, and altogether contrary to its usage." In the next reign, the Pope proceeded to exempt the clergy altogether from the secular power. Henry II. set himself to resist the increasing encroachment of Rome, and in 1164 he summoned a general council of nobles and prelates at Clarendon, which ratified the sixteen articles which bear the name of the *Constitutions of Clarendon*, establishing his independence of the Pope, and his own jurisdiction over the clergy. In spite of his intrepidity, and the unanimity of his people, Henry was in the long run compelled, for his contumacy, to perform penance at the tomb of Thomas à Becket. But the Papal power reached its height in the reign of King John (A.D. 1199), in consequence of the pusillanimity displayed by that monarch in his disputes with Pope Innocent III. The Pope had compelled the monks of Canterbury to elect Stephen Langton to the vacant See. John resisted, upon which the Pope deposed him, and placed the kingdom under an interdict, the meaning of which is thus described by Southey:—"No bell was heard, no church open; only baptism was permitted, and confession and the sacrament for the dying. The dead even were denied Christian burial, or they were kept unburied till the infliction which affected every family in its tenderest and holiest feelings should be removed."* The kingdom was then offered to Philip of France, and at length

* Southey's Book of the Church, p. 262.

John submitted, on condition of being allowed to hold his crown under a rent of a thousand marks for ever.

Decline of Papal Influence.—No sooner had the Papal power culminated in England, than it began to decline. During the reign of Henry III., the indignation of the barons became so much aroused against the exorbitant demands of money made by the Papal court, that they seized all persons bearing bulls or mandates from Rome. In the reign of Edward I. still more important checks were given to the Papal power. A statute, A.D. 1275, required that all ecclesiastical persons charged with felony should be tried by the civil power. This monarch also resisted successfully the bull of Boniface VIII., the object of which was to release the clergy from the taxation which Edward had levied upon them. The statute of *Mortmain* presented another check, by its preventing the accumulation of landed property in the hands of ecclesiastics. The statute of *Provisors*, passed A.D. 1351, in the reign of Edward III., which took from the Bishop of Rome the right of church patronage, operated as a further restraint; while in the reign of Richard II. an act which made all appeals to Rome liable to the statute *Præmunire* inflicted a still heavier blow to the Papal supremacy.

The conflicts between the *monks and friars* at this period contributed to the downfall of Papal influence. Monachism (*monos*, voluntary) took its rise in the third century. Platonic Christianity, which was a mixture of Gentile philosophy with Christianity, taught that a life of abstinence and contemplation were necessary to

elevate the soul, while the great persecutions of that century offered additional inducements to take refuge in deserts and to adopt a hermit life. At first the monks were laymen, but in later times ordained monks under the title of *regulars* were distinguished from the *seculars* or lay monks. The *friars* were a particular kind of lay monks.

Wickliffe.—But the most formidable opponent of the supremacy of Rome, and the most able auxiliary of Edward III. in his resistance of Papal usurpation, was Wickliffe, justly called "The Father of English Reformers," and "The Morning Star of the Reformation." He was born A.D. 1324. He first wrote against the mendicant friars, a class of monks whose lives were spent upon promoting the interests of the Pope, and usurping the rights of the settled secular clergy. But his great work was his translation of the Bible from the Vulgate or Latin edition, which he undertook in order that the body of the people might learn how far they had adopted doctrines and practices at variance with Holy Scripture. The great *Western Schism* which followed the death of Pope Gregory XI., and the setting up of two rival Popes, favoured the exertions of this great reformer. Wickliffe was protected by the favour of John of Gaunt and other men of influence, to whose joint exertions we owe that spirit of inquiry which gradually and healthily led the way to the Reformation. His whole life was spent in exposing the errors of Rome and the vices of the clergy; but his chief protest was directed against the doctrine of transubstantiation,

in regard to which he affirmed that "the consecrated host is neither Christ nor any part of Him, but an effectual sign of Him." After his death, the council of Constance condemned him as a heretic, and commanded his bones to be exhumed and burnt. In compliance with this order, his body was taken from the grave, where it had rested for forty years, reduced to ashes, and cast into the river Swift.

The persecution of heretics.—Soon after the death of Wickliffe, the persecution of the *Lollards* began. By this title the followers of Wickliffe were known, and others elsewhere, who, like the Waldenses in the fastnesses of the Alps, had kept their first faith pure from the errors of Rome. It happened that Henry IV. was greatly indebted to the clergy for their support upon his usurpation of the throne, and he repaid them A.D. 1400 by passing a law which required all suspected men to renounce their heresies upon pain of being burnt alive. Under the operation of this cruel edict, during this reign and that of Henry V. and Henry VI., the persecution of those who opposed the errors of Rome was carried on with unabated rigour. During the three following reigns political troubles gave a respite to the sufferings and persecution of the Lollards. During this interval successful efforts were being made in France to confine the spiritual despotism and ever-increasing encroachment of the Popes; and the council of Basle, held A.D. 1431, boldly declared, in accordance with the spirit of ancient councils, that its own authority was superior to that of the Pope. In

England, after the accession of Henry VII., efforts were made to reform the manners of the clergy and the doctrinal errors of the church, which, if not immediately successful, were rapidly preparing the way for, and finally brought about the most important crisis in English history, the restoration to the Church of her ancient faith and liberty, which is called—the *Reformation.*

The Reformation.—This great event was consummated in the reign of Henry VIII., to whose despotism rather than spiritual enlightenment, as a secular instrument, it was chiefly owing. His attachment to the Church of Rome induced him to publish a work in defence of the Papacy, for which he was rewarded with the title "Defender of the Faith." His natural despotism, however, soon led him to restrict the privileges of the clergy. On the whole, when he ascended the throne, to an outward observer all things seemed favourable to the permanent supremacy of the Papacy. There was no open hostility. St. Peter's was rising at Rome, a monument of Papal stability; but at the same time there were quiet influences at work. The number of learned men able to study the New Testament in the original Greek was on the increase, and the lately-discovered art of printing was diffusing religious knowledge among the people. Henry's quarrel with the Pope was not the real, though it was the apparent and immediate cause of the rupture with Rome. This monarch began by making a violent attack upon Martin Luther, but in 1534 he passed the Act of Emancipation

from the Pope. While, on the one hand, he authorised Cranmer's translation of the Bible, he soon after forbade the great body of the people to read it, under pain of imprisonment. Luther also began his life, like Henry, as a devoted son of the Pope, and became in early life an Augustinian friar. But a visit to Rome, at the age of twenty-three, awakened a suspicion both of the purity of the faith and practice of his own communion, and this suspicion upon his return was strengthened by his study of the Scriptures. His first public act was to protest against the infamous sale of indulgences* sanctioned by the Church of Rome, and to advocate the Scriptural doctrine of "Justification by Faith." Pope Leo, as might be expected, excommunicated Luther, and condemned his writings. Meanwhile the tidings from Germany had a powerful effect upon England, and dreadful persecutions soon fell to the lot of all who favoured the doctrines of Luther. Old and young, men and women, were burnt to death for heresy, *i.e.*, for reading the Scriptures, and, upon their authority, denying transubstantiation, and the monstrous claim to infallibility set up by the Pope. So fearful was the rage of Rome, that in 1520 six men and a woman were burnt at Coventry for teaching their children the Creed, the Lord's Prayer, and the Ten Commandments in the native tongue. The king himself

* An indulgence was a pardon of the temporary punishment of sin. The power to grant indulgences was claimed by the Popes, on the ground that the merits of Christ were more than sufficient to atone for human sin.

undertook to refute the errors of Luther. His subsequent quarrel with Pope Clement VII., who refused to sanction his divorce, discreditable though it was to that monarch, was the principal outward means of helping on the Reformation. Its progress became rapid; the clergy, by the Acts of Convocation, recognised the royal supremacy according to the statutes of *Præmunire*, which, though in abeyance, had never really been repealed. An Act in 1534 confirmed the submission of the clergy, and convocation in turn pronounced the memorable principle, that "the Bishop of Rome has, in the Word of God, no greater jurisdiction in the realm of England than any other foreign bishop." Henry died A.D. 1547, to whose passions and arbitrary character the Reformation owed something. It owed far more, however, to the ripeness of the nation for the event, fostered by the diffusion of religious knowledge among the nation at large and its indignation against Papal interdicts, the sale of indulgences, and the profligacy and ignorance of the monks and clergy.

Accession of Edward VI.—The cause of the Reformation was furthered during the short reign of Edward, not only by his own personal predilections, but by the powerful aid of the *Protector*, and the influence of Cranmer. The "book of Homilies" was published by these and other prelates, a step rendered necessary by the ignorance of the clergy, while two revisions of the Book of Common Prayer celebrated the reign of this pious and youthful monarch. Greater simplicity was introduced into sacerdotal vestments, and tables were

substituted after much discussion for altars, lest by retaining the latter the ignorant or ill-disposed should "ever be dreaming of sacrifice." The articles "for preserving and maintaining peace and unity of doctrine in the Church" were drawn up, forty-two in number, by Cranmer, in obedience to the king's command. Scarcely had Edward signed this important charter of the Reformed Church when his labours were ended with his early death, while the great prelates, who under him had *done* the work, were now called upon by divine providence to *suffer* under the persecuting reign of his successor.

Accession of Mary.—On the accession of Mary the cause of Popery revived, and the reign of persecution returned. Cranmer, Ridley, and Latimer, with numbers of the clergy and laity, went to the stake rather than deny that ancient faith which, purified of Romish errors, had been wisely and legally re-established in these realms. "The blood of the martyrs," however, "proved to be the seed of the Church," and Latimer's noble words at the stake, spoken to Ridley—"we shall this day light a candle by God's grace in England which shall never be put out"—were verified. Mary, after a disastrous reign, died A.D. 1588, and the bonfires and merry-makings at once intimated the nation's joy. The sanguinary persecutions which distinguished her reign too well justify the epithet which posterity has attached to her name.

Reign of Elizabeth.—Those laws by which the independence of the English church was secured, but

which during the reign of Mary had been suspended, were now restored. The Act of Uniformity, which enjoined the exclusive use of the Book of Common Prayer in public service, was passed. The Articles were reviewed, and reduced from forty-two to thirty-nine, and the fabric of the reformed religion was complete.

Thus was the English Church brought back to the state of simplicity and purity which it enjoyed before it fell under the papal yoke. She threw off that yoke, and with it those later doctrines which had been forced upon her during the period of her bondage, and to which her early faith had been a stranger. In her liturgy, and in her Articles, the Reformers were most careful to adopt no new doctrines, but to throw off whatever was not sanctioned by the Word of God, and by the apostolic and primitive Church. The famous work of Bishop Jewel, which formally received the sanction of convocation A.D. 1562, and entitled "The Apology for the Church of England," explains the true nature of the Reformation. It had nothing heretical or schismatical. That cannot be called *heresy* which rejected modern errors, and conformed itself to Holy Scripture, nor that *schism* which purified the national worship with one consent, and asserted what early councils had asserted before, viz., the independence of every church of foreign jurisdiction. The Church of England effected by legitimate means not a separation, but a *restoration*. In later times the Romanists and the Nonconformists, the former by falling off and uniting them-

selves to a foreign bishop, the latter by withdrawing themselves in separate communities, may be open to the charge of schism, but schism cannot be charged upon a church which, until the Norman conquest, had successfully struggled against the ascendancy of Rome, and then four centuries later successfully rejected it. That *cannot* be called heresy or schism which returned to the doctrine and government of primitive times.

Summary.—Sufficient has been said to prove the antiquity, independence, and catholicity of the Church of England. It has been shewn from history that this church took its rise in apostolic times, when the gospel was preached in the extreme borders of the west; that it was a *prosperous* church during the *second* and *third* centuries; that it was represented by British bishops at various councils in the *fourth;* that, while other western churches fell under the dominion of Rome in the *fifth* century, it had not lost its independence; that, when Augustine came from Rome, its bishops welcomed his help towards the evangelizing the Saxons, but rejected the terms of submission to the Bishop of Rome as a violation of ancient councils; that it was not till the *eleventh* that that loss of her real independence, civil or spiritual, began, which after being resisted by the nation through its successive monarchs was in the *thirteenth* completed by the weakness of King John; that, in the *fourteenth,* Wickliffe, by his translation of the Bible, struck the first effective blow at the usurpation; that the art of printing and the diffusion of the Scriptures exposed the corruptions and *modern* errors of

Rome, until the *sixteenth* century saw the Church of England restored to her primitive faith, government, and liberties. So have we seen that her faith is more ancient than that of the Church of Rome, and if the term *Protestant* is cast in her teeth, she owes it to those errors and that usurpation of her liberties for which the Church of Rome, not herself, is responsible. Had there been no falling away first from apostolic faith and practice, there would have been no room to *protest.*

THE END.

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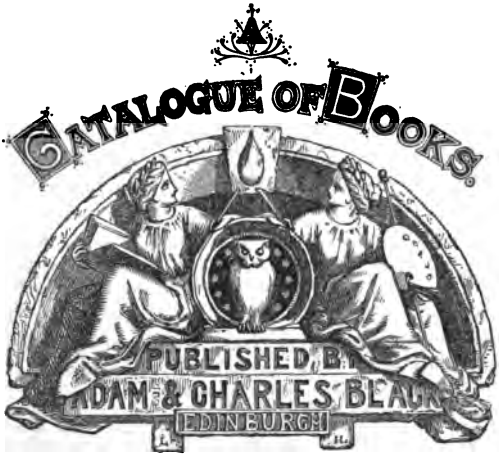

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